

THE CONGREGATIONAL MAGAZINE.

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MEMOIRS

OF

THE REV. JOHN HUMPHRYS, LL.D.

COMPILED FROM HIS PRIVATE PAPERS.

THE REV. JOHN HUMPHRYS, LL.D. was born at Bromsgrove, Worcestershire, on the 20th of November, 1758. His family was one of considerable respectability, and many of its members had been distinguished by their zealous adherence to the cause of evangelical nonconformity. His grandfather, Mr. John Humphrys, of Birmingham, having, with several friends, seceded from the Old Meeting in that town, on account of the prevalence of Arian sentiments, was one of the founders of the Independent interest now flourishing in Carr's Lane.

This gentleman's youngest son, Mr. Benjamin Humphrys, settled at Bromsgrove, and was, for many years, the principal supporter of the dissenting cause in that town. To the memory of this eminently pious and devoted servant of Christ, an affectionate tribute of filial respect was paid in a funeral discourse, entitled, "The present Character and future Happiness of the real Christian, a Sermon occasioned by the much lamented Death of Mr. Benjamin Humphrys, who departed this life April 10, 1789, in the 60th year of his age, in which a particular account is given of his exemplary life and triumphant death. Preached at Bromsgrove by John Humphrys."

Of Mr. Benjamin Humphrys' children, four survived the period of infancy; Rebecca, afterwards Mrs. Hanbury, "a most amiable woman, of uniform and extraordinary piety;" Henry Dowler, who "died in the faith and hope of the gospel, in the year 1806;" John, the subject of this Memoir; and Ann, who died in the 23d year of her age. Although these children sustained, at a tender age, the loss of their mother, her place was well supplied by the second wife of Mr. Humphrys. Of her piety and assiduous attention to the

N.S. Vol. III.—Vol. XXII.

B

spiritual interests of her youthful charge, her son-in-law was accustomed to speak in terms of grateful veneration. Her character and religious experience are delineated in a very interesting manner in Dr. Jerment's additional volume of "*Memoirs of eminently pious Women.*"

John, as it may be supposed from the character of his parents, was the subject of very early religious impressions. Before his twelfth year he was deeply affected by the death of a pious lady, in whose family he had been placed for instruction. These impressions were confirmed by the care and admonition of his parents; and to this event he was accustomed to refer as the commencement of that christian character, which he was enabled to maintain, unblemished, for nearly seventy years.

His parents observing his early piety, and acting under the advice of the Rev. B. Fawcett, of Kidderminster, proposed to educate him with a view to the ministry, and for this purpose placed him, in his thirteenth year, under the tuition of the Rev. Stephen Addington, at that time of Market Harborough. Such a decision may seem premature, but it was justified by the result. At that time it was not unusual, in respectable dissenting families, to devote their promising youth to the ministry, and the expense of early appropriate education was cheerfully borne. It is to be regretted that, at present, so few candidates for the ministry are furnished by our more wealthy families. Is our ministry less esteemed? or has a more secular and calculating spirit become prevalent among our laity? Among a large proportion of our theological students, the loss of early education is a disadvantage, which no collegiate course, commenced at twenty or twenty-five years of age, can ever compensate. Mental discipline is scarcely ever complete, unless commenced in childhood. Our forefathers, it is acknowledged, unintentionally introduced some unsuitable persons into the ministry, but in avoiding their error, we seem to have reached the opposite extreme. Accuracy, both of scholarship and of expression, is to be attained not so much by prolonged, as by early training.

While at Harborough, John Humphrys commenced a diary which, with very few interruptions, he carefully continued until his last illness. From these voluminous records,* referring to almost all the events which, during the last sixty-five years, have affected the dissenting interest, the materials of this Memoir have been collected.

The following extracts exhibit pleasing illustrations of early piety. They are interesting as the private records of a youth of fourteen, in which nothing can be expected beyond the simple expression of religious feeling:

"1773, August 5th.—I have been for some time in great distress concerning my spiritual state, not finding in myself the evidences of a Christian mentioned in the *Life of the Rev. J. Janeway*. I have

* The diary fills many volumes, closely written in short hand, much of which is difficult to be decyphered. Some interesting accounts may be hereafter inserted in this Magazine.

been at prayer, and entreated that God would discover to me my real condition. In renewed prayer I have been somewhat comforted by the hope that I have real faith and dependence upon Christ. I could then say,

‘ Yes, thou art precious to my soul,
My transport and my trust;
Jewels to thee are gaudy toys,
And gold but sordid dust.’

“This evening I enjoyed communion with Christ. My heart said, Lord, I am truly sorry for my sins. Ah! how long did I withstand the invitations of thy grace! what wilt thou have me to do?

“7th.—In prayer to-night these words come with weight to my mind, ‘As many as are led by the Spirit of God, they are the sons of God.’ I found strong desires after holiness, which relieved me under some doubts as to my state.

“8th, Lord’s-day Evening.—May I learn by this day’s experience more of my own heart. I find the sad effect of yielding to temptation in the first instance. Let me, when I have committed the least sin, go alone and confess it before God, in order to the delivering of my conscience from its burden. Let me be more particular in preparation for the Sabbath, and examine my heart before I go to the sanctuary. Gracious Lord! have mercy on me, for Jesus’ sake, and blot out all my transgressions.

“9th.—Through various occurrences I have not found my heart in a suitable frame. What a weak creature I am! How much do I need assistance every moment! Let me guard against a trifling spirit when saying my lesson in the Greek Testament, or in any part of the Bible. May I become more diligent and serious in preparing for family prayer, and live more upon Christ in every duty.

“12th.—I have been for several days in great distress of mind, after reading the Rev. Matthew Mead’s ‘Almost Christian,’ not perceiving in myself the evidences of grace which he there describes, viz. love to God for his own sake, and a thorough detestation of sin, considered merely as an offence against the Divine Being. I have been praying this evening that God would show me my real state, and have been somewhat comforted from the consideration, that the sins of others, for which I am not accountable, excite my grief. I have been lamenting that I did not give up my childhood to the Lord, whose I am, and whose love I now feel strongly in my heart. How kind is the Saviour to indulge such a poor, unworthy, dejected creature as I am, with such tokens of his love. O Lord! to thee would I fly in every season of distress.”

In his sixteenth year, he was received into the communion of the Independent Church at Harborough. He has preserved the following statement of his early experience, which was presented to the church, through Mr. Addington, March 3, 1774.

“The first abiding convictions, and which I have reason to hope, through grace, produced any good effect on my soul, I felt about three years ago, when I was at school at West Bromwich, under the

care of Mr. Moses Lea. The death of his wife was the means of deeply impressing my mind, and the minds also of several of my school-fellows. From that time I began to be much concerned about my soul, which before I had awfully neglected. I could no longer go on in sin as usual. I applied myself to the important interests of the life to come. I saw something of the evil of my own heart, and of the danger that would inevitably overtake me, if I continued in the neglect of God. I sought the way to him with an earnest desire to walk in it; but I was greatly tempted to pride, and to think myself something. Blessed be God, there were some in the family to whom I could speak with freedom, who encouraged me to seek the Lord, which I began to do, but found at that time but little comfort in my soul. When I first came to Harborough, about two years and a half ago, I was in the deepest distress of mind, overwhelmed with the apprehension that I should certainly perish everlastingly; and daily did I entreat the Lord that I might be a partaker of salvation by Christ. I found it difficult, however, to represent my case at the throne of mercy, as I feared God was my enemy. Satan and my unbelieving heart would persuade that God had no compassion for guilty and miserable sinners, although they might seek him. O! how did I long after an assurance of divine forgiveness. I besought the Lord to look on me in mercy, and that whatever else I was denied, I might not be denied a part in the blessings of his grace. At that time I was greatly embarrassed and distressed, that I could find in my heart no pure love to God, nothing, as I feared, but a concern for my soul, which might proceed merely from self-love.

"Yet, at times, I have reason to believe divine love darted into my soul, and I received inexpressible joy when I was enabled to see the freeness of Christ's love to poor sinners, and to hope that I had an interest in it. I trust, through grace, I have been made willing to close with Christ on his own terms. I am glad to obtain him on any terms, and desire nothing so much as the salvation he came to procure. I often suspect my love to him; but I desire to be humbled and grieved that I have so much reason to do so. I hope the language of my heart is, none but Christ for my poor miserable guilty soul. I desire to be one of his servants, and to become unreservedly devoted to him. I would go to his table in hope of meeting my Saviour, that my love to him may be inflamed, and that I may be more fitted to leave this world and enter on a better."

In this brief statement of early piety may be traced the element of christian character, which was maintained throughout his ministry of nearly sixty years, with unblemished reputation and uniform consistency.

As Mr. Humphrys, sen. was very decidedly attached to evangelical sentiments, the academy at Homerton was selected in preference to that at Daventry, as the place of his son's theological studies. Of that valuable institution, then under the superintendence of Drs. Conder, Gibbons, and Fisher, Mr. Humphrys, in his seventeenth year, became a student, the expense of his education being defrayed

by his father. He there found "many truly pious young men," of whom, we believe, he was the last survivor. Soon afterwards he united in communion with the church in Founders' Hall, under the pastoral care of Mr. Barber. During the time spent at Homerton, his religious experience is very fully delineated in his diary; and it is pleasing to find that, notwithstanding his change of pursuits, and somewhat premature introduction to theological studies, he retained the fervour of his early piety. There appear the same anxiety to ascertain his true character, the same penitential feelings, the same devotional habits, the same vigilant circumspection, as when he was studying in the seclusion of a country village. The moral and spiritual, as well as literary qualifications for the ministry, were sedulously cultivated.

A few brief extracts from his diary will exhibit the state of his mind.

"Nov. 20, 1775.—This day I am seventeen years of age. I have been reviewing the Lord's goodness to me ever since I was born. He has often delivered me when in the utmost danger; but how numerous and aggravated are my transgressions against him. I have been dedicating myself afresh to the Lord; but, alas! my heart is not in that holy frame in which it ought to be."

"May 4, 1776, Saturday Evening.—To-morrow will be sacrament day. It may not be amiss to ask myself a few questions before I go to commemorate the dying love of the dear Redeemer. May the Lord enable me to give an impartial answer to them! What has been the frame of my mind since the last opportunity of this kind? what has been the language of my soul, the drift of my desires and endeavours? Have my thoughts been more fixed than usual upon spiritual and heavenly things? Have I ardently prayed to be more weaned from this world, and to be fitted for a better? How stand matters with me in these respects? Am I more spiritual in my life and conversation? Is the Redeemer more precious to my soul? Am I still worldly-minded and carnal, or dying unto sin and living unto righteousness? What answer can I make to these inquiries? My frame of mind is changeable; sometimes I am comfortable, at other times uncomfortable; enlargement of heart in duty is sometimes enjoyed; and then again I am straitened. I have reason to mourn over the pride of my heart; and I am apt to forget my absolute dependence upon God.

'Why is my heart so far from thee,
My God, my chief delight.'

And what do I propose to myself by going to the sacred table? My views, if my heart deceive me not, are these; I would go, that I may see Jesus, that I may taste his love, and enjoy sweet communion with him. I would go and confess with shame and contrition the sins of my past life. May I have such views of the dying love of Christ as may advance my holiness! I wish to make a fresh surrender of myself to the Lord."

"Sept. 1, 1778.—I have been setting apart several hours this day for the important purpose of examining my views respecting the chris-

tian ministry. I have prayed to the Lord that I may not be deceived in a matter of so much moment; and although I have great reason to be ashamed of my defects, yet I hope my heart is right with God, and that I do sincerely desire to become a minister of the gospel, that I may glorify God in the salvation of the souls of men. To-day I preached my first sermon at Mr. Barber's, from 1 Tim. i. 15. By divine help I was carried very comfortably through the service."

"Oct. 4.—I preached to-day, for the first time on the Lord's-day, at Mr. Barber's, from 1 Cor. iii. 11, 'For other foundation can no man lay than that is laid, which is Christ.' As the work before me is of the most solemn, arduous, and important nature, I set apart some time last week for the special purpose of serious consideration and solemn dedication of myself to the Lord, previously to my engaging in the work. Many were my fears with respect to the public services of this day, but the Lord hath graciously disappointed them. I went through it with much more comfort and satisfaction than I could have expected."

After spending four years in academical studies, Mr. Humphrys "passed trials," a process well known to every Homerton student, but which, at that time, seems to have been a much more formidable affair than it has become of late years. We find the following notice under date, April 11, 1779.

"To-day my fellow collegians and class-fellows, Messrs. John Lake and John Rogers, with myself, passed trials at Broad-street Meeting, when twenty-three ministers were present. Mr. Barber addressed us after we had gone through the several exercises, previous to our receiving their recommendation."

Mr. Humphrys having declined an invitation from the church at Hatfield Heath, in Essex, engaged to supply, on probation, the congregation at West Bromwich, at that time vacant by the removal of the Rev. Benjamin Carpenter to Stourbridge. From this people he received an invitation to become their minister, which, after much anxious consideration and prayer, he accepted. The situation was one of considerable difficulty, especially to a minister who had but just completed his twenty-first year. The wealthy part of the congregation was averse from evangelical doctrine, and inclined to Arianism. With his predecessor, who was far advanced towards Socinianism, many of them maintained an intimate friendship, and expected him to preach occasionally for them. The solicitude, the fidelity, the zeal and prudence of Mr. Humphrys, were subjected to a severe trial, under which he deemed it proper to defer his ordination until he had occupied the pulpit about three years.

Among such people he commenced his ministry, decidedly and zealously an evangelical preacher, firmly attached, he says to "moderate Calvinism," and determined to contend for the faith and practice of the gospel. This determination was taken in the face of considerable opposition, and at the cost of much painful feeling.

On his introduction to West Bromwich, he lodged with Mrs. Brett, a daughter of Matthew Henry. She was a woman of eminent piety, accustomed to rise, winter and summer, at four o'clock to study her father's Commentary. In her house Mr. Humphrys

conducted a Sabbath evening service, on which the more serious part of his hearers constantly attended. At his ordination, in June, 1782, Mr. Lucas, of Shrewsbury, delivered the introductory discourse; Mr. Barber, of London, gave the charge from Heb. xiii. 17, "For they watch for your souls, as they that must give an account." Mr. Addington preached to the people.

For some time previous to this service, Mr. Humphrys had been engaged in an unpleasant controversy with several of the neighbouring ministers. As the subject is somewhat curious, and illustrates the spirit with which he commenced his ministry, and especially as it had considerable influence in determining his early removal from his congregation, we have carefully collected the particulars.

There existed in the neighbourhood a friendly association of ministers, who were accustomed to unite in public religious services. They seem to have been not very decided in their doctrinal views, or at least not very much accustomed to discourse upon such subjects. Whatever variety of opinion might have existed among them, they contrived to maintain harmony and good cheer with each other. In the last century such men were numerous among the dissenters, and obtained the designation of "candid" divines. We believe the species is now nearly extinct. Of the members of this association, Mr. Humphrys says, "What their religious sentiments precisely are, I know not. Two of them may, for aught I know, be moderate Calvinists. Others, I fear, have imbibed Arian views. None of them are much liked by the thoroughly orthodox."

He was importuned by some of his friends to join this association, and for a time, he attended their meetings. He, however, soon became uneasy. He observes, "I am not sure that I have done wrong in discarding a connection to which my people are still attached." Yet he was not satisfied, and we find him for some time under great anxiety.

"April 1, 1780.—This morning I have been praying fervently to the Lord to make me steadfast in my adherence to his work, and faithful to his cause. Let me rather die in my youth than deny the Lord that bought me, or give up the precious doctrines of the gospel, which are essential to the christian scheme of salvation.

"May 9.—Went this morning to the meeting of ministers, at Mr. Carpenter's at Stourbridge. Mr. Arnson preached. Not a word about Christ or the Holy Spirit. He concluded his prayer with these words, 'which we ask for thy mercy's sake.' I already begin to see that this association is likely to be a source of uneasiness to my mind, if I continue in it."

He soon afterwards determined to withdraw, and forwarded the following letter to the Rev. Mr. Ward, of Dudley, to communicate to his brethren at their next ensuing meeting:

"REV. GENTLEMEN,—Your situation in the neighbourhood, your general character, and respectful invitation, induced me, about half a year ago, to become a member of your monthly association.

"Whatever report suggested to your disadvantage, I thought myself bound to disregard, till I became personally acquainted with your religious tenets. But as I have had repeated opportunities of informing myself in this matter, you will

excuse, I hope, the freedom of the following remarks. Ministerial associations, I am sensible, are, in their tendency, highly advantageous, not merely to ministers themselves, but also to the people over whom they preside. But this is with the greatest reason expected where there is a union of sentiments, which, as is evident in fact, has no small influence in producing a union of hearts. They who have embraced the same, or nearly the same religious system, it is natural to suppose, will discover a similar strain in prayer and preaching. This must occasion the most sensible pleasure and harmony. But where ministers entertain ideas widely different concerning the doctrines which, to some of them appear of the greatest importance, I mean in a particular view of them, the total neglect of those doctrines on the one side, and the insisting much upon them on the other, will be sure to give disgust.

"I firmly believe the right of private judgment, and admire the integrity of that man who, in the plainest and most public manner, declares his real sentiments, how different soever from my own. On this account I am an admirer of Mr. Carpenter's sermon, which he has presented to the public. This sermon, I conceive, Gentlemen, contains your general sentiments respecting the uninteresting nature of several points there referred to, particularly the Trinitarian controversy, and the essence of the Son of God. But I must be free to declare, that I consider the true Godhead of Christ as one of the most glorious and important discoveries of Scripture, and as essential to the christian scheme.

"As our views, therefore, of the importance of this point are so different, you cannot surely be surprised if, when engaged in religious exercises among you, I have some painful feelings, desirous on the one hand to be faithful to Christ and souls, and on the other, unwilling to give offence. To prevent this embarrassment in my own mind, and to avoid giving disgust to the minds of others, I think it the most eligible course to leave the association. The circumstances which gave rise to this step occasion no little uneasiness to my own mind. But I can truly say, I do not feel any disaffection to an individual in the association; on the contrary, I would cheerfully serve all to the utmost of my power. I ask of others that right of private judgment, which I allow to every man under heaven, and I would refer him and myself to Christ, the Judge of all, whose sentence will be decisive, who has said to us, 'Judge not, that ye be not judged.' That you and I may at last be found to have been faithful to Christ and souls, and receive a crown of endless glory, is the earnest prayer of,

"Gentlemen, yours respectfully,

"JOHN HUMPHRYS."

"*West Bromwich, Sept. 25, 1780.*"

Mr. Humphrys had, previously to his secession, been nominated a preacher at the Oldbury Lecture. This lecture had been established by the early nonconformists to commemorate their ejection. It was held on St. Bartholomew's day, and at the period of which we are speaking, it was customary to appoint two preachers, one of whom was usually orthodox, and the other Arian.* In this style the double lecture had been for some some years conducted. After the service an entertainment was provided for the ministers at a neighbouring mansion called "the Brades," where each preacher appointed his successor for the ensuing year. Mr. Humphrys having been nominated before his attachment to evangelical doctrine was known to be much more decided than that of the reputedly orthodox divines of the neighbourhood, preached in 1781, a discourse which, by its doctrinal character, was exceedingly offensive to many of his hearers. He was followed by Mr. Philips, of Derby, whose "dis-

* This ancient lecture is still continued at Oldbury, but the preachers are now invariably Unitarian.

course was designed to discredit sermons of the doctrinal cast." After dinner at "the Brades," to the annoyance of many and surprise of all, Mr. Humphrys nominated, as the preacher for the ensuing year, the Rev. Timothy Priestley, then of Manchester. Notwithstanding the objections of the opposite party, both plausible and violent, he maintained his nomination, and left the Arian preachers to meditate for a year upon the sad alternative of losing a good dinner, or hearing a zealous evangelical sermon. In the meanwhile Dr. Priestley, who was then at Birmingham, was engaged to dissuade his orthodox brother from complying with the invitation. The attempt proved vain, as the nominee was as anxious as the nominator to preach the gospel to "a score of Arian parsons, and some trimming Calvinists in the bargain."

Accordingly, on the feast of St. Bartholomew, after a Mr. Crab had delivered himself of a grave and edifying discourse on "the danger of ambition;" Mr. Priestley preached from Heb. i. 3. "Who being the brightness of his glory, and the express image of his person," &c. "His free address engaged universal attention," at that time, we imagine, a rare quality in the regions round about Staffordshire.* He very plainly, but with much good temper, avowed and defended evangelical views, observing that "it was beneath a rational man to trim and be ashamed of his sentiments." Some of the old nonconformists wept under a style of preaching which recalled the associations of their childhood and youth.

The laity being dismissed, their teachers, mindful of their peculiar privilege, resorted to the plentiful entertainment at "the Brades;" hunger, not rage, being appeased, there arose a violent discussion on the propriety of guarding against the controversial character of the lecture. The plan was pre-concerted, and it was resolved by a considerable majority, that the minister of Oldbury should in future nominate the lecturers. By this arrangement Mr. Priestley was deprived of his nomination, and as Mr. Procter, of Oldbury, was of the latitudinarian party, the Calvinists were, under the pretence of liberality, most illiberally and unfairly excluded from the lecture.

On this occasion, Mr. Humphrys appeared as the controversialist of his party. He having already committed himself as the leader of the zealous Calvinists, published a pamphlet entitled, "Oldbury Candour, or the Debate at the Brades, after the Lecture on Tuesday, September 10, 1782, being a true and concise Account of the Ejection of the Honest Nonconforming Calvinists by a New Act of Uniformity." To this a reply was published, entitled "Oldbury Truth, or the Conduct of the Ministers at the Brades justified, by B. Carpenter." As Mr. Carpenter had been the previous minister at West Bromwich, Mr. Humphrys was placed in a difficult position with regard to some members of his own congregation. He, however, disregarding personal consequences, soon furnished a spirited rejoinder, with the title, "The neighbouring Searcher searched, and the Principles and Conduct of the Calvinistic Minis-

* Mr. Barber, of London, the colleague of Thomas Towle himself, was, in 1781, thought too methodistical to be the orthodox preacher with Dr. Priestley at the double lecture at Dudley.

ters ejected at the last Oldbury Lecture defended, by John Humphrys." An anonymous pamphlet soon followed, which addressed our young polemic as, "An Academic Stripling just released from the dirty Trammels of Homerton."

On account of the exclusion of the Calvinists from Oldbury, a double lecture was instituted at Wolverhampton, on which occasion Mr. Humphrys preached from Rom. i. 15. "I am not ashamed of the gospel of Christ." He was, however, left in a great degree to sustain this conflict alone, and on his removal from Staffordshire, the new lecture was discontinued.

So firm and determined a defence of evangelical sentiments provoked much opposition. His opponents were mean enough to resort to petty annoyances, and even to foment angry feelings among his hearers. Of such conduct his diary supplies many instances:—"March 23, 1783. I have received many affronting letters from a family of worldly consequence belonging to our place, and which is in league with the principal Arian ministers of this neighbourhood. I hope the work of the Lord is going on, as the enemies of God make so much opposition."

The difficulty of Mr. Humphrys' position having become known to some of his friends in London, he was recommended to the ancient church at that time assembling in Deadman's Place, Southwark, as a suitable successor to Dr. Watson. After visiting them as a supply, he received a unanimous and cordial invitation to become their pastor.

To so friendly and affectionate a man, a separation from his people must have been extremely painful. He could not decide upon his removal, until he had resorted to much anxious inquiry, and frequent consultations with his most judicious and pious friends. Although previous events had in some degree prepared him for an early close of his pastoral relation at West Bromwich, yet he felt acutely when his expectations were about to be realized. On the Lord's-day, after he had accepted the invitation to London, he addressed his congregation in the following words:

"MY DEAR FRIENDS,—I suppose that the greater part of you know, that I have received an invitation to settle with a church in London as their pastor. I am sensible that no trifling considerations ought to induce a minister to remove from one situation to another; the merit of those which actuate me in the present case, is best known to the Searcher of hearts. But I have taken those steps which I conceive religion prescribes to all who wish to know the path of duty in affairs of moment. I have seriously deliberated on the matter in my own mind, and have consulted those whose opinions I ought to regard; and I have spread the matter before the Lord at a throne of grace. The result of these measures is a determination in favour of the application from London. I therefore think it incumbent upon me to take the earliest opportunity of giving you this information, that you may adopt speedy measures for providing yourselves with another minister. My friends in London earnestly wish me to be with them as soon as possible, but as I wish to leave you in a way the most fair and honourable, I give you three months notice of my intentions. If Divine Providence should furnish you with a suitable supply in less time than that, the pulpit is at his service.

"Although the pastoral relationship between us is dissolving, I shall always retain the sincerest affection for you; your best interests will always lie near my

heart, and I shall be ready to exert myself to the utmost, to assist you in procuring another minister if my assistance is desired. And I earnestly pray that you may have a pastor after God's own heart, who may feed you with knowledge and understanding."

He preached his farewell sermon at West Bromwich, on February 15th, 1784, to a crowded and weeping congregation, from the words, "Wherefore I take you to record this day, that I am free from the blood of all men, for I have not shunned to declare unto you the whole counsel of God."

The diary of our deceased friend supplies abundant proof of the anxiety with which, on this occasion, he sought to discover the path of duty. The reasons of his removal appear most clearly in the statement which he presented when he was publicly designated as pastor of the church in Deadman's Place.

In that service Dr. Fisher commenced, Dr. Addington delivered the introductory discourse, Dr. Gibbons offered the general prayer, Mr. Barber preached, and Mr. Towle concluded. In reply to the question, at that time usually proposed on such occasions, respecting the reasons of a minister's removal, Mr. Humphrys said, "I cheerfully comply with your request for the satisfaction of this church, of my reverend fathers and brethren, and of all that are here present to behold our faith and order. In the situation I lately left, I devoted four years and a half to the service of the sanctuary. I hope an unfeigned desire to promote the glory of Christ and the interest of souls prevailed on me to take up my residence there. And my feeble attempts of service were not, I believe, altogether in vain. But as I apprehended from the first, so I found by experience, that my usefulness and comfort were not a little impeded by that diversity of sentiments in religion which prevailed among the people of my charge; this circumstance, with its natural consequences, gradually weakened my attachment to that situation, and induced me to drop occasional hints, that should Divine Providence open a way for my settlement with a gospel church perfectly united in sentiment and affection, I should be inclined to remove.

"Not long after I was informed of the death of the Rev. Dr. James Watson, of highly respectable memory, and at the same time asked, if I were still so circumstanced as to render it advisable, to change my situation; to this it was replied, that the same sources of dissatisfaction remained, and consequently the same disposition to remove, if it should appear to be the will of God. Accordingly, on being recommended to this church, and receiving an application to spend a few sabbaths probationally among them, I came to London for this purpose. On inquiry into the state of religion here, I had the pleasure to find the people were in good repute for their steady adherence to the glorious doctrines of the gospel, and for union among themselves. My occasional discourses were heard with candour and honoured with their approbation.

"An unanimous and affectionate call was given me to take the charge of them. I returned into the country, and had the affair under serious consideration for some weeks. Christian friends were consulted, who rather favoured than discountenanced the acceptance

of the call. Others were called together, to assist in spreading the matter before the Lord. It was my wish and prayer, that free from prejudice on the one hand, and prepossession on the other, I might honestly and resolutely follow the path of duty. The result of these steps was a prevailing conviction that I ought to accept the call my friends in this place had given me. And accordingly I do now solemnly recognise this my acceptance of it before God and this congregation, begging an interest in the prayers of all, that the blessing of heaven may render this new connection a fruitful source of glory to Christ, and good to souls."

The congregation at Deadman's Place was small, though distinguished by its respectability and steady attachment to evangelical principles. It was originally of the Presbyterian denomination and long worshipped in Zoar Street, Gravel Lane; but, during the pastorate of Dr. Marryat, it seems to have become connected with the Independents.*

In this ancient meeting-house our lamented friend laboured with much success. The congregation considerably increased, and he was encouraged by the prospect of much usefulness. In his diary he often refers with holy pleasure to several instances, as he had every reason to hope, of genuine conversion to God, during the earlier years of his ministry in London. Some who had lamentably declined were reclaimed; and others were induced to make a public profession of religion. A more commodious building was proposed, towards the erection of which a liberal subscription was offered, and within five years from his settlement, Mr. Humphrys had the pleasure of seeing the neat and respectable chapel in Union Street opened for public worship. This pleasing event took place on January 2, 1788, when Messrs. W. Bennett, Towle, Barber, and Brewer engaged in the service.

He continued to be the pastor of this church more than thirty-

* This account, it will be seen, is at variance with the claims of this body to be reckoned the oldest Congregational church in London. This claim has been supported by the ingenious reasoning and learned research of its excellent and able deacon, Mr. Hanbury, in his *Historical Researches*. The argument of Mr. Hanbury seems to fail in establishing a connection with the original church at Deadman's Place, (if that indeed were the original,) under the care of Mr. Killinghall, in opposition to the explicit statement of a writer living at the time, and having paid particular attention to the state of the Nonconformist churches in the metropolis. His manuscript, once the property of Mr. Palmer, and cited by Mr. W. Wilson, expressly declares, that Mr. Killinghall's church in Deadman's Place was dissolved. The writer of this article confidently recollects seeing a document respecting a Mr. Fairy of Greenwich, one of whose family presented the sacramental plate to the church at Deptford, which stated that he joined the latter church *on the dissolution of Mr. Killinghall's*. If this statement be true, Mr. W. Wilson's is the correct account of the church in Union Street, and as an Independent church, it does not date earlier than April 6th, 1742, on which day its pastor, Dr. Marryat, withdrew from the Presbyterians and joined the Independents. (See minutes of the two boards.) Why he did so, does not appear, but he was soon afterwards chosen tutor at Homerton. Were it possible to establish the claim of the church in Union Street, Mr. Hanbury would have done it, but we think even his laborious and accurate research has here failed.

three years. During the whole of that period, he secured not only the affectionate esteem of his own congregation, but, in an eminent degree, the respect of his brethren in the ministry. He was soon introduced to the management of the principal religious institutions of the metropolis, and took an active part in the proceedings of the London ministers.

We find him among the founders and earliest friends of the Missionary Society. While several of his brethren expressed themselves coolly and suspiciously respecting that great movement, he entered into it most cordially and zealously. In opposition to the remonstrance of some of his intimate friends among the regular dissenters, he says, "21st September, 1795, I went to-night to the Castle and Falcon, Aldersgate Street, to meet the gentlemen who propose establishing a Missionary Society." He was present at all the public services which were held at the formation of the Society, and was deeply affected with a sense of the grandeur and importance of its object.

Mr. Humphrys was about this time guilty, in the estimation of some of his brethren, of several irregularities, as in having intercourse with Calvinistic Methodists, in supporting new and irregular plans of usefulness, in contending for the propriety of allowing the Homerton students to attend Sabbath evening lectures, on which subject he divided the venerable King's Head Society, and was in a minority of himself and the Rev. Mr. Maurice; and especially in preaching at Surrey Chapel, by which most irregular act, Mr. Towle was grievously offended. In these, as in many other particulars, Mr. Humphrys was in advance of his own denomination, and especially of that most regular part of it, with which he was more intimately connected. He often lamented "the old stiff spirit" of some of his ministerial brethren. In 1796, both by writing and discussion, he insisted upon the propriety of encouraging theological students to preach more frequently than they were at that time permitted: and sensible of the defects of the *Protestant Dissenters' Magazine*, he united with Dr. Hunter, and Messrs. Hamilton, Love, Stevens, Reynolds, and Waugh, in measures for the establishment of a new periodical more regular than the "*Evangelical*," yet more evangelical than the "*Protestant Dissenters'.*" Their plans eventually terminated in "*the Theological Magazine*," of which he was for some time joint-editor with the Rev. Dr. Jerment.

The life of a dissenting minister, quietly and zealously engaged in pastoral duties, supplies but few incidents of general interest. Of our respected friend it may be sufficient to observe, that in 1796 he was appointed to succeed Mr. Noah Hill, in Mr. Coward's lecture; and in 1799 he succeeded in what may be called a contested election, to fill up a vacancy occasioned by the death of the Rev. Richard Winter, B. D. in the Merchants' Lecture, carried on in New Broad Street. We were not aware, until we learnt the fact from Mr. Walter Wilson's history, that "it was an object of ambition to be elected to that office." Great efforts were made by the friends of the several candidates; and Mr. Humphrys looked forward to the result with considerable

anxiety. His election is thus noted, May 1, 1799, "The day of the election for Broad Street Lecture. About half-after two o'clock, Mr. John Evans sent over a man on horseback with a note to inform me that I was chosen. The first ballot Humphrys 34, Townsend 27, Brooksbank 17. On the second ballot Mr. Brooksbank resigned, and the numbers were, Humphrys 55, Townsend 27. Broad Street was almost filled with carriages. Directly after I received this information, I fell down upon my knees before the Lord, and begged that I might be kept from pride, and that I might have zeal and grace to fill up the important duties of this new situation to which I am now called." We are not sure that the Merchants' Lecture is still "an object of ambition," or that its emoluments are at present as considerable as when it was commonly called "the golden lecture." In 1808 Mr. Humphrys succeeded his early friend and pastor, the Rev. J. Barber, as one of the distributors of the parliamentary grant to Protestant Dissenting ministers.

As the minister of Union Street Chapel, he continued for thirty-five years beloved by his flock, universally esteemed by his brethren in the ministry, and actively engaged not only in discharging the more immediate duties of his pastoral office, but also in promoting the interests of the principal religious and benevolent institutions which were at that time supported by the dissenters of London. Diligently pursuing both classical and theological studies, he was exceedingly anxious for the prosperity of the academical institutions at Homerton and Hoxton, in both of which he frequently presided at the annual examinations. Thus happy and useful in his situation, he was, in the year 1819, prevailed upon by the earnest solicitations of the Committee of the Mill Hill Grammar School, to become the Principal of that institution. Ardently attached to classical studies, and long accustomed to the instruction of youth, he entered upon his new office with the prospect of much usefulness. Circumstances, however, occurred, to which it is not necessary more distinctly to allude, but which, in 1826, abruptly terminated his connexion with the Grammar School. After a short residence in London, he removed with his family to Finchley, where he devoted a large proportion of his time to the spiritual welfare of his neighbours, and afforded much encouragement and assistance in the formation of the Congregational church in that village.

He usually preached on the morning of the first Lord's-day of every month, when he administered the Lord's Supper to a little flock to which he soon became affectionately attached. By visiting the sick, furnishing tracts to the poor, and lending books among the more respectable families in the neighbourhood, as well as by his public instructions, he closed the last years of an honourable life as became the disciple of the Lord Jesus. His labours were not without success. Among other instances of usefulness, it may be mentioned that a clergyman of the church of England, who is now most zealously inculcating the truths of the gospel, was first enlightened by the books which Dr. Humphrys put into his hands at Finchley.

Soon after his retirement from Mill Hill, he succeeded the Rev. J. Townsend in Mr. Coward's trust. The duties of this responsible office engaged a large share of his anxious consideration.

But as he entered his seventy-eighth year, the time of his departure was at hand. Retaining unimpaired his mental energy, and possessing an unusual share of bodily vigour at the commencement of 1837, his health seemed to promise years of usefulness. In the spring of that year, an insidious complaint appeared in one of his ancles. Its serious nature was not suspected by himself or his friends; but its progress was rapid, and in the month of June he was confined to his bed. Although often suffering severely, his wonted fortitude and cheerfulness never forsook him. The calm and placid influence of religion upon a temper naturally mild and amiable, was remarkably apparent throughout his last illness: though as he did not apprehend the fatal result of his malady, his conversation had no immediate reference to his departure. To one who had so long lived the life of the righteous, the prospect of death, had he foreseen it, would not have been alarming. He fell asleep in Jesus, July 15th, 1837, after a few hours of most acute suffering, during which, though unable to express himself clearly, he seemed to become aware of his approaching end. Then also that sleep in Jesus will God bring with him.

His remains were interred in the burial ground formerly attached to the old meeting in Deadman's Place; and an affectionate tribute of respect was paid to his memory in the chapel at Finchley by the Rev. John Clayton. To that rising cause his decease was a severe loss: to his affectionate family it seemed irreparable.

It would be pleasing, at the close of this memoir, to advert to the religious character of Dr. Humphrys, had we opportunity and ability to present a faithful exhibition. To many of our readers he was well known: to those who did not know him, we despair of conveying a correct impression of his amiable disposition, his active benevolence, or his fervent piety. His habits of study were regular, and continued until his last illness. His industry is manifest in the extraordinary amount of original composition which he has left, as well as in the numerous extracts, abridgments, and transcripts of valuable works which were found among his manuscripts. His attainments were considerable, his reading very extensive, his preaching chaste, affectionate, generally practical, and always evangelical. In doctrine, he was, as he says in his diary, "a moderate Calvinist, with candour towards those who differ." Under painful dispensations of Providence, he enjoyed, in a high degree, the rich consolations of the gospel; as appears in his private and most interesting reflections on his severe domestic bereavements. The loss of his beloved wife, and of two sons, as they were entering upon active life, were heavy trials, yet borne with the uncomplaining meekness and resignation of a true disciple of Christ. Of one of his sons, who died in the faith, he published an interesting memoir, which, together with a few sermons and the pamphlets already referred to, constitute the whole of his acknowledged publications. He was firmly attached to the principles of protestant

nonconformity, and the cause of civil and religious freedom, the progress and triumphs of which in the later years of his life he delighted to record. Though zealously attached to the Whig party, and having visited Gilbert Wakefield in prison, yet during the horrors of the French revolution, he, in common with all the Independent ministers of London, in opposition to most of the Unitarians and a part of the Baptists, joined in the loyal and conservative resolutions of the ministers of the three denominations, for which the resolutionists were severely treated by some of the more democratical, and one of the most eloquent of their country brethren. His temper was, however, unruffled amidst the angry debates, with which Red Cross Street then resounded. In private life he retained much of the old nonconformist character. He observed special seasons for peculiar devotional engagements, as in removing to a new habitation, when he usually invited some ministerial brethren to unite in the act of devotion; or on the anniversary of his bereavements, or other memorable dispensations of Providence. The first of August, for instance, seems to have been uniformly observed as a day of extraordinary religious exercises, as on that day, in the year 1796, he was in a remarkable manner preserved from death. On returning with his family from Margate, he fell from the vessel into the river, at midnight, when, as he says, "it was totally dark, neither moon nor stars to be seen, and no artificial light at land." A few days after, he says, "We had the Rev. Messrs. Bradbury, James Knight, and Samuel Burder, to assist us in returning thanks for my great and signal deliverance. The meeting was solemn and impressive."

But we dare not enter into further detail, or draw more largely from a diary which would supply many most interesting reflections on the contemporaneous events of his life, as it extends through a period of sixty years, of which scarcely a day is without its entry. Few have passed so long a life with so unblemished a reputation; few have closed one so deeply and generally lamented.

ILLUSTRATIONS OF COVETOUSNESS.

No. I.

ARGENTULUS was well known in the circle in which he moved as a keen, clever, worldly-minded man. He was ever, on the alert for gain, grasping with an eager hand at almost every speculation, sometimes successful, but ultimately the reverse. Argentulus had not been born to much wealth, but by marriage, and by the decease of a wealthy relative, he came into the possession of fifteen thousand pounds. When his property was much less than this he engaged in business, and was attentive, civil, and persevering. The accession of a few hundreds, by a successful speculation, urged him on to further ventures, until he at length launched out his property in a great undertaking, which failing, reduced him to beggary and a jail. When thus circumstanced, he became depressed, desponding, and was occasionally almost driven to despair. It was evident to

all who knew him that his stay and his comfort were gone. He felt himself destitute of that which he most highly prized ; his god of gold had departed, and with it the very source of all his joys.

Argentulus had been professedly a man of piety. He was constant in his attendance at the house of God, liberal in his contribution, and not unfriendly to those who were seriously disposed. When property and precedence were kept out of view, he passed for a kind, benevolent, and valuable member of society, and, to say the least, as no disgraceful professor of religion. But in all disputed points his opinion was law ; his plan must be followed, or he would give no sanction, no contribution, but thwart and perplex the design to the very utmost extent of his power and influence. The general interest of the class of Christians with whom he acted, the prosperity of the cause of truth generally, were all as dust in the balance, before his overweening conceit, and his unblushing and reckless selfishness, every thing gave way, and he reigned in the little society in which he moved unrivalled and supreme. Well acquainted with the letter of divine truth, he appeared totally destitute of the spirit of the gospel, meekness, gentleness, forbearance, the duty of "esteeming others better than ourselves," and of making every sacrifice to please our brother for his good to edification, formed no part of his religious system. On all doctrinal points he was clear, dogmatical, almost fierce ; but on the fine, mild, lovely, Christ-like graces of the genuine disciples of the Son of God, you could elicit from him no remark ; he had no sympathy with the subject, no emotion, no thought that bore to it the most distant relation. Religion in its theory, as a system of doctrines, was on his lips, but the love of power, the love of influence, the love of money, and an all-absorbing selfishness were in his heart ; and when that which sustained these failed, the sources of his happiness were dried up, and he was left to misery and despair. The hand of God pressed him sore, but he looked only to second causes. Afflictions hardened instead of softening him, and in that furnace the unmingled dross of his religious profession rose in all its native worthlessness to the surface.

He is gone to his account. Had he loved power, and influence, and self, less than he loved God, his end had been peace ; but it was not so ; and we draw a veil over the closing scenes of a life which tended neither to the divine glory, nor to the good of man, nor to the happiness of him who passed through its exciting and fluctuating scenes. Scripture has, however, received confirmation from such a life. "The way of transgressors is hard." "The way of the wicked the Lord turneth upside down." "Them that honour me I will honour, but they that despise me shall be lightly esteemed."

SECLARIS is regarded by all who are acquainted with him as a man of great prudence and forethought : his history is briefly this :—He was sent, at the age of eighteen, to a distant relation, a merchant in the city, in whose counting-house he remained as a dependant for ten years, rising gradually in the esteem of his employer, whose only daughter he at length married, and became a partner in the house. On the decease of his father-in-law, the whole of the funded

and mercantile property devolved on him. If he had been careful before, he was more so now. In the fluctuations of trade Secularis has always acted with so much caution and prudence, that his losses have been few and inconsiderable, while his gains, though not great, have been almost uninterrupted. He is punctually at his counting-house at an early hour, always true to his appointments, his orders are fulfilled to the very letter, and not one of the vast number who have had dealings with him can say, that the goods transmitted were ever inferior to the sample produced when the purchase was made. It may be easily imagined that Secularis has a high respect for the mercantile character, and it must, in justice, be added, that he adorns it.

As to his domestic arrangements, they are economical without being parsimonious. There is no want, neither is there any waste; every thing in his household establishment is remarkable for neatness and regularity. His servants know their duties, and fulfil them; there is a place for every thing, and every thing is in its place. As to his children, (he has four,) they are respectably but not highly educated; they revere their father and love each other. Two of them are now settled in life, a son and a daughter.

The world holds Secularis in high esteem, he has the praise of almost all who know him. He does good to himself, and good to his family.

Secularis is a professor of religion; he has been so for nearly twenty years. He has a very great regard for a minister, whose place of worship he constantly attends; he professes, moreover, to place implicit confidence in the sacrifice of Christ for his acceptance with God, and does not hesitate to express his obligation to redeeming mercy. He will read no books of piety but those that place the doctrine of full and free justification by faith in the Saviour in a very prominent position; the Sermons of Seed, of Blair, of Tillotson, of Secker, are not to be found in his book-case. Elisha Coles, and Gill, and Bryne, and Mason, and Romaine, are his favourite authors: he is fixed in his opinions, but rarely contends in their behalf. He feels a decided antipathy to certain obvious duties, and charges with legality those who insist on them. In his family alms-giving is unknown. The rich have free admission to his house and to his table; the poor are never known to cross his threshold. He has never been known to devote *voluntarily* a portion of his property either to the cause of God, or the benefit of a poor man. He thinks religion is God's cause, and *He* will take care of that; and as to the poor, they are indolent, improvident, or impostors. Efforts have been made to induce him to subscribe to public institutions; these have succeeded in a few cases. The force of example, the fear of singularity, and, perhaps, the authority of great names, have had their weight, and in the lists of subscribers to one or two of our great metropolitan societies, his name for a single guinea, annually, may be seen; but he was never known voluntarily to send a subscription for any benevolent object. To all such, with the above exceptions, his heart and his hand are alike closed. He has now great wealth; he counts it by hundreds

of thousands : his securities are of the best kind. An annual income, far exceeding his expenditure, is pouring in upon him, so that he goes on to accumulate. He portioned off his daughter with twenty thousand pounds, and can give each of his sons twice that amount, and still have an ample fortune for his declining years. He will of course die rich. But will he enter heaven after death ? On this point he has himself no doubt. He builds, he affirms, on the right foundation. Jesus Christ is the rock of his confidence. But what are the fruits of that faith which he professes to have in the Saviour ? They are not public, unless outward decorum and a natural love for his offspring are its results ? They are not domestic, for there is no family prayer in his house—no instruction of children or servants—no conversation but what relates to the funds, the markets, foreign exchanges, and the general state of the mercantile world. If God and Christ and the value of his soul are in his thoughts, they are never on his lips. But it is “out of the abundance of the heart the mouth speaketh.” What then is the conclusion from this rule of the great and infallible instructor ? It is this—that the world is in the heart of Secularis—that Mammon holds the chief seat there, and that the “love of the Father is not in him.”

“Of what avail Secularis, is your occasional profession of trust in the atoning sacrifice of Christ ? Your attendance on a ministry where the great truths of the gospel are only partially adduced, the effect of which is to lead to unwarrantable hope, and to suppress every salutary fear ? Is it there, Secularis, that you have been taught that a mere cold, theoretical accuracy of opinion on the doctrine of Justification by faith in Christ, is all that is essential to the christian character ? Have you been there taught, that there is no danger in cherishing a supreme love to the world—in neglecting the glory of God—in living only for your domestic circle, and your own selfish ends ? Is it there that you have been taught, that that “most excellent gift of charity,”—love to God, beneficence towards man—is of secondary, or no importance, in the character of a man who is hoping to appear at the right hand of Christ at the day of judgment ? You find no difficulty in your religion ! But do you not recollect—(you must have read it, or heard it read) that “it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven ;” that “they that will be rich,” (and this was long, very long, your determination, and as it was your wish to acquire, so now it is your desire to retain wealth) “they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition ; for the love of money is the root of all evil ?” And where this love of money prevails, if there be no actions or habits which the world condemns, and on which the church frowns, there will be the absence of “righteousness, godliness, faith, love, patience, meekness.”

But Secularis may perhaps say, “Am I then not to take care of my property to improve it—to do all in my power for my own comfort in my old age, and for the advantage of my children ? And is not diligence, economy, and persevering and unwearied effort to effect these objects, absolutely necessary ? I rise early, I late take rest,

I eat the bread of carefulness; and is it not an apostolic caution, that the man "who provides not for his own house hath denied the faith, and is worse than an infidel?" Secularis is partly right on this point. It would be wrong for him to waste his property in riotous living, or to suffer it to dwindle away for want of a watchful superintendence, and thus leave himself and family to destitution and beggary. But Secularis should recollect, that there is a vast difference between the restless and anxious care that allows no time save to urge his own claims, and the reasonable and becoming caution which a wise and pious man will take to secure his own interests and the interests of those who are dependant on him. Secularis should recollect, that his care for wealth absorbs all other care; while that of his neighbour Pietas is always sufficient, though always subordinate to the care which he exercises for the honour of God, the welfare of his soul, the consistency of his profession, and the highest interests of those who are under his influence. Secularis is subdued by the love of this present evil world. He uses it; and, because it has his supreme affection, he abuses it too. But Pietas uses, but does not abuse it. His supreme affections are raised above its influence. It is not his master, but his servant. If it fail him, he has something infinitely better to trust to. He does not anticipate. He does not say, "Tomorrow shall be as this day, and much more abundant." But alas, for Secularis, his spirit is widely different. It may be illustrated by the words of the prosperous man in the gospel. "Soul, thou hast much goods laid up for many years." "We know not, Secularis, the day of your death—this is known to God only—but we fear it will find you unwilling to listen to the summons of the fearful messengers, and unheeding of the awful period, 'counting on long years to come,' laying up treasures on the earth, but not rich towards God." "There must be a change somewhere, Secularis, or you cannot enter the kingdom of heaven. It is prepared for them that love God, that love Jesus Christ; for those who live for eternity. But you love money better than God, gain better than the Saviour, and time better than eternity. Except you are converted, then, you cannot enter into the kingdom of heaven."

"Yours is a painful and difficult case, Secularis. It would be less so probably, if you were not a professor of religion. But the very fact that you believe yourself safe, is the cause of your being exposed to so much danger. You imagine, that the only danger to which a professor of religion can be exposed is ignorance of a certain point of scripture doctrine. It is well to have clear and extensive views of all scripture doctrines. But there is a greater danger than ignorance of these. The clearest views of these doctrines may not lead to those gracious dispositions which the doctrines when rightly received never fail to produce; but if the gracious dispositions exist in the heart there will, with these, be a knowledge of the great truths of the gospel amply sufficient for peace and safety. Do not, Secularis, as you value your immortal interests, mistake the leading design of the gospel of Jesus Christ. Do not for a moment imagine, that it is a charter of privileges for certain favoured individuals of our fallen race dependant altogether on their knowledge of a particular point of

doctrine. This would indeed be to limit the large and ample boon of heaven by a most restricted boundary. No. The design of the gospel is to give a new character—to root out evil principles—to destroy the selfish propensities of the human heart, and to induce dispositions which shall assimilate him who exercises them, to the holiest of men, the pure spirits of heaven, and to the immaculate exemplar of the Christian, Jesus Christ his Lord. And never, Secularis, forget that with these dispositions the love of money, the love of the world, the exercise of selfishness, are totally incompatible.”

UNFAIRNESS OF THE EVANGELICAL CHURCH JOURNALS.

WE have received several papers from the Rev. Dr. Pye Smith illustrative of this subject, which were accompanied by the following note.

“*To the Editor of the Congregational Magazine.*”

“Homerton, Dec. 10, 1838.

“MY DEAR SIR,—With sincere reluctance and pain, I solicit your admission of the following correspondence; having in vain tried to obtain the hearing which I think integrity and justice require, in publications likely to be read by members of the Established Church.

“J. PYE SMITH.”

The facts are simply these. In *The Christian Observer* for July, the Editor of that work indulged in some strictures upon *The Eclectic Review*, and virtually called upon Dr. Smith, by name, to admit or deny a coincidence, with certain sentiments cited from the speeches or writings of Mr. Howard Hinton.

A letter in reply was addressed to the Editor, which was inserted in the August Number of that periodical. Dr. Smith's article occupied a single page of longprimer. To this, however, the Editor of the *Observer* appended almost five pages of closely printed annotations, in bourgeois, which were far from satisfactory to the mind of Dr. Smith. He, therefore, addressed the following letter to that gentleman:

“*To the Editor of the Christian Observer.*”

“Homerton, Aug. 14, 1838.

“It is a painful dilemma in which I feel myself. Either impressions must remain uncorrected, and therefore seeming to be admitted, but which I am persuaded are erroneous and injurious to many who seek to walk before God in simplicity and godly sincerity; or I must again solicit a hearing at your bar. From the first day of the month, I have striven to satisfy myself with a submission to the former side of this alternative. Fain would I avoid the position of being a convertist with you. Infinitely more do I desire to meet you at the throne of grace, or to be joined with you in any works of christian charity. But the best attention in my power convinces me, that to be silent would be an act of unfaithfulness. Therefore, I submit myself to your indulgence for this one time more.

“1. I was not before aware of the distinction which you make between contributors and occasional correspondents: but I admit it to be very fair. Yet still I assure you that your pages have admitted little articles from dissenting

pens, (which I had thought might reasonably fall into the class of *contributions*,) upon matters of common interest, and quite different from replies or explanations.

"2. The editors or friends of the Eclectic Review do still maintain, that an unjust method has been resorted to, in selecting and disposing sentences or clauses, professed to be citations from that work. Of this they greatly complain, appealing to the original passages.

"3. The quotation from your volume for 1836 (in the last Number, p. 511,) is not the passage to which I had alluded. Time is too precious to be spent in hunting for the clause which I quoted from recollection. But in Nov. 1836, p. 701, is a passage equal at least to it:—'The Dissenters asked for an *atheistical* Marriage Act; any thing short of this would not have pleased all parties: they now have it. Infidels will act upon it; religious men may superadd to it; but, nationally, it is atheistic.'

"Permit some remarks.

"(1.) The whole tone, as also that of some parts of the larger passage quoted last month from the Christian Observer of Oct. 1836, is, (permit me to say,) extremely unkind and substantially unjust.

"(2.) It is *not true* that 'the Dissenters asked for an atheistical Marriage Act.' In numerous petitions and remonstrances, through a long course of years, they asked only the permission, enjoyed by the Society of Friends and by Jews, legally to solemnize marriages in their own places of worship, and according to their own views of religious propriety.

"(3.) Yet I am not unprepared to vindicate the British Legislature for taking a more comprehensive course. Would you forbid infidels and ungodly people to marry? If not, is it not an awful prostitution of divine things to compel them to take words upon their lips, which *you know* to be in contradiction to their minds and hearts? Is not this a fearful aiding, yea, commanding such persons to lie, to utter hypocrisy, and to insult the Holy Majesty of Heaven? 'To the wicked, God saith, What hast thou to do, to declare my statutes; or that thou shouldst take my covenant in thy mouth?'

"(4.) Have you a right to say thus positively, 'infidels will act upon it?' O that they may! What a relief this would be to many a pious clergyman, who is compelled, by the laws of conformity, to require, assist, and direct all persons who come to be married, according to the rubric, though he may be fully certain of their wicked character, (yea, they may be known blasphemers,—they may at the very time be intoxicated, or manifesting disgusting levity!) to take the most sacred words upon their tongues, and to pretend to join in PRAYER to the Omniscent and Holy One! O, Sir, let me speak for my brethren in the ministry and for myself; if you could give us the whole world, *we would not do this!* But I fear that few infidels will do as you assert. They are not distinguished for scrupulosity of conscience: and it is much more to be apprehended that they will continue to do as many like them have hitherto done, by having their marriages performed in the national church.

"(5.) I humbly think that you, and all the pious members of the Church of England, ought to applaud and thank the Government for opening a way by which you may have some relief from a dreadful oppression; for rendering clandestine marriages impracticable, which, under the system of banns, they were not; and for insuring that the marriage of even atheists and profligates shall be legitimate and indissoluble, without inviting them to add bold hypocrisy to their other sins.

"4. In an anticipative article, in the same volume, p. 191, you had said, 'We have little doubt but that cheap opposition marriage shops will spring up throughout the land; and that the respectable dissenters, as well as the clergy, will find that fees are cheapened down by commercial competition.' Now I am confident that you know enough of the manners of dissenters to have produced a reluctance to throw at them this gratuitous opprobrium. Fees are little known amongst us. Our ministers commonly solemnize baptisms and burials as a part

of their regular duty to their congregations, without any fee or emolument whatever. Sometimes a present is made to the minister, by parties in opulent or easy circumstances, but this is by no means universal, and, in most places, it is unknown. I have no doubt but that a similar course is, and will be pursued with regard to marriages. So far as my personal knowledge goes, it is entirely so. However, at p. 639, you frankly show that both the poor man and the rich will save expense by being married in the national church, even though the minister may give his services gratuitously.

"5. In the last Number of the Observer, p. 512, you have some very pungent remarks upon the working of the new Marriage Act. Allow me a few words.

"(1.) To judge of the acceptableness and useful operation of this Act, from only the first six months of its existence, is not reasonable; especially when very powerful influence (your dehortations among the rest,) and long established habits have counteracted that operation. I confess that the number ascertained by Sir Robert Inglis's motion for a return, was much greater than, under all the circumstances, I could have expected.

"(2.) 'But of the 453 register-office marriages,—will Dr. S. venture to assert that they are not atheistical?' Surely, Sir, you must feel that here you have permitted your ardour to outrun your consideration; for,

"a. In the case of infidel and impious persons, as I have endeavoured to show, it is better that they should appear in their true colours, than that sacred offices should be profaned by them.

"b. Neither you nor I can judge upon this matter, unless we were acquainted with the particular cases. Why may not the married persons return from the office of the registrar, to their own or their parents' dwelling, and *there immediately have a religious service of the most solemn and affecting kind?* I have no personal knowledge of these cases, but I cannot entertain a doubt, that either thus, or by exhortation, prayer, and the recognition of mutual vows in the register-office itself, the blessing of God is sought upon the marriage in many of the instances, and probably in the larger number. In Scotland, the celebration of marriage usually takes place in private houses; indeed I have been told *always*, except with episcopalians.

"6. Cannot your reflecting readers discover a middle way between 'no person' being able to tell how he will be married under the new system, any more than what the minister will pray for, or exhort; and the 'new congregational convocation seizing the occasion to fetter its free brethren by recommending an appropriate formula?' There may be some circumstantial diversity, while there is an essential uniformity in the *scripture reading*, the *prayers*, and the *exhortation* upon these occasions; and, as for the *mutual recognition*, consisting of a sentence annexed to the form prescribed by law, my practice is to give it some time before, in writing, to each of the parties intending to be married. No uncertainty arises as to the order of proceeding, nor any embarrassment in acting upon it.

"J. PTE SMITH."

The Christian Observer declined to insert the preceding letter, assigning the following reasons:

"There is nothing in Dr. Smith's letter which would prevent our inserting it, with some remarks in reply; but it is useless to keep up an interminable controversy. It is not likely that we shall agree about the Marriage Act, the conduct of Political Dissenters and Journalists, and so forth. He has his opinion, and we have ours."—*Ch. Obs. Sept.* p. 600.

Dr. Smith having long maintained the courtesies of private friendship with the Editor of the Observer, resolved to avail himself of

the privilege of his personal intimacy, and addressed that reverend gentleman as follows :

"Homerton, Sept. 10, 1838.

"REV. AND DEAR SIR,—All last week I have wished to write to you, but the having more to do than usual, in consequence of absence and the recommencement of academical duties, led me to delay. But I trust that this day of the month is not too late for obtaining my object.

"The request which I respectfully and earnestly make is, that you would revoke your declining to insert my letter sent in the early part of August, and would give it a place in the next month's "*Christian Observer*." I cannot but think that you might so do, without any offence to your readers, or injury to yourself. You had made various assertions respecting the public acts of Protestant Dissenters; and you had drawn conclusions from them which must be severely wounding to men of any moral sensibility.

"Those assertions are erroneous, and the conclusions from them are unjust. My letter (so far as I have any recollection of it,) did not much attempt discussion or argument, though your notice to correspondents would lead a reader to think that it did, but was almost confined to the statement of facts, in order to obviate those mistaken and deeply injurious impressions which the majority probably of your readers have received with implicit belief. It is my conviction that you are, by all the bonds of integrity and religion, under an indefeasible obligation to afford us the justice of inserting my letter. If I had done any thing resembling the previous conduct against you and your denomination of Christians, I feel assured that I should need no solicitation to give the redress desired, to the utmost in my power. The divine command would determine my obedience, 'Thou shalt do no unrighteousness in judgment.'

"If it were a favour that I wished for, I would not give you this trouble; but regarding it as a claim of bare justice, I indulge the expectation that you will accede to my request. But if, contrary to my hope, your resolution be irreversible, I request the favour of your returning my former letter by an early post.

"O that we may all feel the power of the heavenly principle enjoined in Eph. iv. 1-6!

"I remain, my dear Sir,

"Your's sincerely,

"J. PYE SMITH."

"The Rev. S. C. W."

Nearly three weeks after the date of this letter, the following reply was received:

"Hastings, Sept. 29, 1838.

"MY DEAR SIR,—Your letter has followed me hither, and I have sent to London for your paper, which I had laid aside, several much esteemed friends concurring with me, that it is time to close this controversy, which, if continued, is more likely to minister to irritation than to utility. If any misrepresentation had been made of your sentiments, it should be corrected; but on the matters in question we are not likely to agree in opinion.

"I am writing this to go to town by a friend's hand, and can only add, in haste, my kind regards to your daughter, with the best respects of,

"Dear Sir, your's faithfully,"

"S. C. W."

"The Rev. J. P. Smith, D.D."

The pages of *The Christian Observer* being thus closed against all corrections of the injurious statements it had made, Dr. Smith hoped that his explanations might yet meet the eyes of pious members of the Church of England, through the columns of *The Record*; and

accordingly he forwarded the communication he had addressed to the Observer, with the following letter, to the Editor of that newspaper :

" *To the Editor of the Record.*

" Homerton, Oct. 19, 1838.

" SIR, It can scarcely be hoped that any communication, with the name which will be subscribed to this letter, will be agreeably received. Deeply is it to be lamented, that so many of our periodical publications, not content with the manly avowal and honourable defence of their own sentiments, are partial and unjust towards their opponents, eager to amass unfavourable representations, and little careful about their truth or the fairness of inferences drawn from them. This is a most injurious state of things. It poisons the streams of public knowledge : and, as few persons have the time or the means for reading the daily, weekly, and monthly writers on opposite sides, in many upright minds, the wrong impression remains fixed and irremovable. But surely every true Christian must feel his indispensable obligation to ' do no unrighteousness in judgment.'

" Upon this ground of ' calling for justice and pleading for truth ' that ' equity may enter,' (Isaiah lix. 4. 14.) *I solicit the favour of your admitting this letter, and its accompaniment, into your columns.* I am sensible that it is the reverse of pleasing to request your admission of what involves a reflection upon another periodical work ; but, as that work has committed that which I think to be a great wrong, and refuses to do the justice of correcting that wrong, I trust it is not improper to intreat your aid.

" For the Editor of the CHRISTIAN OBSERVER I have always felt and hope ever to cherish, an affectionate regard. He thinks that, between himself and me there subsists merely a difference of *opinion* : whereas to me it appears to be essentially a question as to *facts*. He has courteously declined the insertion of the accompanying letter, and has favoured me by returning it : but, after long deliberation, I think it my duty to request *your giving it publicity*, as the only probable mode left me of obtaining for it the attention of serious and upright persons who are members of the church establishment. Those who read the Christian Observer can easily refer to the passages which have obliged me to reply. Others will not be much at a loss to conjecture the objects of reference. As, however, it is a matter of some importance, I hope it is not improper to request your allowing me here to add a copy of the ' Mutual Recognition ' alluded to at the close of my letter.

" I remain,

" Sir, your obedient Servant,

" J. PYE SMITH."

" THE MUTUAL RECOGNITION.

" The bridegroom shall take the bride by the hand and say,

" I call upon these persons here present, to witness that I, A. B., do take thee, C. D., to be my lawful wedded wife ; and, *in the presence of the Most Holy God, I promise and covenant to be unto thee a faithful and affectionate husband, until God shall separate us by death.*

" The Recognition by the bride is in the correspondent terms ; only, in the latter part, reading '—a faithful, affectionate, and obedient wife—.' The part in Italics is the annexation to the form prescribed by the law."

This request also was declined, and the papers were returned. We know not that it is necessary to add another word. Dr. Smith's letters, we conceive, very properly express the honest indignation which every upright mind will feel, in common with himself, on this painful exhibition of party injustice to a most candid and honourable opponent. Neither Dr. Smith nor any of his brethren deserves such treatment, and we take this opportunity to express a painful per-

suasion, that the unhappy excitement which has so long existed will only be increased and perpetuated while Dissenters are exposed to fines and imprisonment from one party in the Church, and to misrepresentation and slander from the other. We are almost tempted to apply the language of the dying patriarch, "Simeon and Levi are brethren, instruments of cruelty," &c. ; but we refrain from reproaches, and would rather say, "Father, forgive them, for they know not what they do."

ILLUSTRATIONS OF SCRIPTURE.

"In thee shall all the families of the earth be blessed."—GEN. xii. 3.

How peculiarly interesting and instructive is the call of Abraham ! Behold the devoted patriarch, the honoured friend of God. Pre-eminent in his father's house for his ardent piety and fervent devotion, he was both the joy of his parents and the glory of their family. Over it they fondly hoped he would happily preside for many years to come, when they should slumber in the dust. But God had destined him for another object ; and therefore, when he approached his 75th year, the God of glory appeared unto him, and said unto him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Trying and severe as this command must have appeared, he instantly obeyed, and left brethren and sisters, kindred and friends, for the kingdom of heaven's sake ; and verily he did in no wise lose his reward. His witness was in heaven, and his record was on high. Though he journeyed, unaccompanied by many whom he tenderly loved, he was not forsaken, for he was not alone. His Father in heaven, the God of Noah, of Enoch, and of Adam, whom he had wisely chosen and faithfully served, was now with him. For he who thus believed in God was ordained to be the father of the faithful, and an illustrious type of Him whose "name should endure for ever ; whose name should be continued as long as the sun ; and men shall be blessed in him ; all nations shall call him blessed." His sojourn and settlement in Canaan were a solemn testimony to the nations around, that Jehovah was the only true God, and a gracious assurance, that from his seed should arise the "light to lighten the Gentiles, and the glory of his people Israel."

What an honour is thus conferred on Abraham ! "In thee shall all the families of the earth be blessed." Greater honour than if raised to the throne of the whole earth ! He becomes the friend of God, and the fountain of blessing to all nations. He probably did not, at first, fully comprehend the spiritual nature of the promise, but his eyes were soon enlightened, and he rejoiced to see Christ's day ; and he saw it and was glad. He hailed his Son and his Lord. Thus the phrase "*in thee*" is subsequently explained as *in thee* and *in thy seed* ; and lest any doubt should possibly remain, the apostle Paul thus interprets the words—"Now to Abraham and his seed was the promise

made. He saith not to seeds as of many, but as of one, and to thy seed, which is Christ." Gal. iii. 6. Hence the blessing was not confined to the seed of Abraham, but extended to all that in every place call upon the name of Jesus Christ our Lord. But what does it embrace?

1. Among numerous other mercies, this blessing pre-eminently comprehends the true knowledge of God; an interest in his salvation, the sanctification of his Spirit, and the hope of eternal life. Mark the primary design of this heavenly vision; it was to establish in the family of Abraham a solemn testimony for Jehovah as the only living and true God; in opposition to all the infamous rabble of heathen polytheism, and thus eventually to disseminate the true knowledge of God to the ends of the earth. "Hear, O Israel, the Lord our God is one Lord," was a truth not only solemnly declared by the law of Moses, and subsequently adopted as the sacred motto of their religion; but it was early written on the heart of their faithful progenitor. Hence he builded an altar unto the Lord, who appeared unto him, and called upon the name of the Lord. To declare his glory among the heathen, his wonders among all people, his tabernacle was erected in Shiloh, and his temple in Jerusalem. "For the Lord is great, and greatly to be praised among all gods:," and Israel was commanded to say among the heathen, that "the Lord reigneth." How much need there was for this testimony we may clearly perceive from the awful sketch which the apostle draws of the theology of Greece and Rome, after all the efforts of philosophy and the studies of nature for 4000 years. (See Rom. i. 21—25, and 29—33.) Hence the unquestionable necessity of some divine teacher, to instruct them in the knowledge of the true God; and such a teacher was the blessed Jesus, who was emphatically called the "light of the world." He spake as never man spake. He clearly revealed and gloriously illustrated the harmony of the divine attributes, in the salvation of perishing sinners. In his sacrifice for sin, "mercy and truth met together, righteousness and peace embraced each other." He gave himself a sacrifice for sin; and thus brought in an everlasting righteousness, which is unto all them that believe. And what is all the wisdom of the schools without the Bible, which reveals this? What are all the speculations of philosophy and the doctrines of science without this? They are only the momentary gleams of a meteor, followed by the thicker darkness of midnight, which too frequently proves fatal. For "the world by wisdom knew not God; and imagining themselves wise, they became fools." Proud of the humble taper which they had kindled, they despised the Sun of Righteousness himself. "Going about to establish their own righteousness, they submitted not themselves to the righteousness of God." And thus they became the most bitter enemies of the cross of Christ, even of Him "in whom all the families of the earth should be blessed."

Hence the first object of our divine Redeemer was to restore the true knowledge of God which had been completely lost. Hence the necessity and the value of the revelation made in the Holy Scriptures to the ancient church; and hence the similar necessity, in the present

day, for their widest circulation, wherever they are not freely possessed and believingly obeyed. For the communication of this all-important knowledge, the word of the Lord went forth from Jerusalem, and many ran to and fro, and the knowledge of God and his Christ was greatly increased. Believers were multiplied, heathen temples were forsaken, their sacrifices neglected, and their priesthood abolished. Men were astonished at the superstitions of their fathers, and abhorred the gods whom they ignorantly worshipped. They believed that God had commanded all men every where to repent, and that salvation was in none other than in him "in whom all the nations of the earth should be blessed." Hence, however valuable the knowledge of the unity and perfections of the living and true God, it is insufficient to confer eternal happiness, without faith in that Redeemer, through whom God is reconciled to guilty men. Those, therefore, who are blessed in him, know him.

2. As their salvation from sin and death—their only hope of mercy. All had sinned, and come short of the glory of God. The dreadful sentence, "the soul that sinneth it shall die," and "cursed is every one that continueth not in all things written in the book of the law to do them," was faithfully executed. Ages passed on, and it still hung over the heads of an apostate world. But "Christ has redeemed us from the curse of the law, being made a curse for us." If you then be Christ's, then are you "Abraham's seed, and heirs according to the promise." (Gal. iii. 12. 29.) It was on this account especially, that the devout Zecharias rejoiced at the birth of the forerunner of Christ. "And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways. To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God; whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace." (Luke i. 77—79.) And "as many as received him, to them gave he power to become the sons of God, even to them that believe in his name." Hence they are no more under the curse, for "there is now no condemnation to them which are in Christ Jesus." The sentence is reversed, and the curse is turned into a blessing; for Christ has died, and by his one offering for ever made atonement for the sins of his people. Thus, "as by one man's disobedience, many were made sinners; so by the obedience of one shall many be made righteous." Hence "we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This blessing becomes our's, through that faith which is his gift, and which works by love, and purifies the heart. Hence,

3. Those who are blessed in our Redeemer, enjoy "sanctification through the Spirit," as one of the prime blessings of his salvation. Nothing is more manifest than the polluting influence of sin. Whatever it touches it defiles. In a moment it transformed the pure spirits of heaven into demons, and man, created in the image of God, into a lost sinner! Thus he delights in what God abhors, even in sin, though miserably defiled by its influence, depraved in nature,

and polluted in life, how abominably impure must he appear before him “in whose sight the heavens are not pure,” and “who charges his angels with folly.” His noblest powers are perverted and ruined. No longer is his heart the residence of Deity, nor his understanding the receptacle of his truth. His will is in opposition to God’s, and his conscience is no more a faithful witness for him. All is alienated; all is polluted; and nothing but the regenerating influence of the Spirit of God, creating the soul anew, can restore him to his original beauty and glory. But when the truth enters the heart, it converts the soul, and restores its powers to their proper and legitimate use. The love of God pervades the heart, and the man “dies unto sin and lives unto righteousness.” He now hates what he formerly loved, and loves what he formerly hated. “Old things are passed away; behold all things are become new.” Happiness, to which before he was an utter stranger, is now richly enjoyed in that “peace which passeth all understanding,” and that “good hope, through grace,” which shall never make him ashamed. He is now holy unto God, and devoted to his glory. It is now his meat and his drink to do the will of his heavenly Father. And in the humblest manner to advance his kingdom among men is his noblest honour. Thus he daily bears more and more of the image of his Lord, and is fast ripening for his eternal home, where all shall be purity and love, joy and bliss. For,

4. Those who believe in Christ, in whom “all the families of the earth shall be blessed,” enjoy “an inheritance among the saints in light.” Divinely instructed in the knowledge of God, blessed with pardon through the Saviour’s blood, and sanctified by his Spirit, they advance as “heirs of God and joint heirs with Christ,” in “glory, honour, and immortality.” As Canaan was of old the land of promise to Abraham and his seed, so heaven is now to all true believers. They also may say, “Come with us; we are journeying unto the place of which the Lord said, I will give it you.” But Canaan, with all its fertility and beauty, was a very imperfect type of heaven, “the inheritance of the saints in light.” There all shall be purity and love, joy and bliss, without end. “Into it nothing shall enter that defileth.” All who possess it shall ever acknowledge, that “by grace they were saved,” for their everlasting song shall be, “Worthy is the Lamb that was slain; for thou hast redeemed us to God by thy blood, and hast made us unto our God kings and priests, and we shall reign” in glory everlasting. And though the Jordan of death rolls between us and this inheritance, yet “He is faithful who has promised” to be “our guide even unto death.” Hence we may rejoice and sing, “Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me.” He, in whom I am blessed, trod the vale before me, and now exclaims, “Be thou faithful unto death, and I will give thee a crown of life;” “Come up hither and dwell with me.”

How happy will the world be, when “all the families of the earth shall be blessed” in Him! Ignorance, superstition, and idolatry will be known no more. Salvation, through the blood of Christ, will be universally proclaimed, and the sanctification of his Spirit, and the

hope of eternal life, will be generally possessed. "All nations shall call him blessed," who is the "Prince of peace," and "eternal life."

Who would not, then, labour and pray for the advancement of that period! Our earliest and latest prayer should be "Thy kingdom come." Our ceaseless efforts should ever be directed towards it till all "shall know the Lord," and the earth become but the precinct of heaven; one great temple to show forth his praise, in whom "shall all the families of the earth be blessed" for ever and ever.

J. C.—M.

ANALYTICAL AND HISTORICAL NOTICES OF CHURCH ACCOMMODATION IN THE METROPOLIS.

DURING the past year there appeared in this Magazine, a series of papers, occupying nearly fifty pages, entitled *Moral and Ecclesiastical Statistics of London*, and supplying a more perfect list than has ever yet been published of the Parish and District Churches and Proprietary Chapels connected with the Establishment, and of the Chapels, Meeting Houses and Synagogues belonging to those classes of the community who do not adhere to the episcopal body. These papers were closed by "A Summary," bringing out several important facts alike interesting to the polemic and the philanthropist, but it did not enter on an analysis of the various religious denominations and the relative strength of each. This desideratum is now presented to the reader in the accompanying paper, where the whole, being reduced to a tabular form, will show at one view the number of places of worship belonging to each denomination, and the extent of accommodation provided in them, and will prepare him for the historical and statistical facts that will be submitted to him.

It is perhaps necessary, before we enter into the further consideration of these figures, to observe that they are to be viewed in a twofold light; and first as they simply relate to destitution and provision. It is admitted on all hands, that attendance on public worship in one form or other, is essential to the well-being of society, and the questions then are, What accommodation does our population require? And to what extent is accommodation provided?

In the Introductory Essay to those papers,* various physical and social reasons were assigned why church and chapel accommodation for one half of the population would be sufficient, and as the cities and boroughs of the metropolis contain 1,434,868 souls, so there should be accommodation of one sort or other, for 717,434 persons. We say, as statist, "of one sort or other"—for whatever form of religion the laws may establish, and however desirable it may be that the people should conform thereto, still it would be an absurd waste of public money to erect costly churches to meet the entire wants of the population, when it may be that more than half of those capable of attending public worship, turn aside from the episcopal service to the synagogues of the Jew, the mass-houses of the catholic,

* Congregational Magazine for February, 1837, page 73.

and the chapels and meeting-houses of the Dissenters, Methodists, and Friends. Here we pronounce no opinion as to the respective merits of conformity or nonconformity, but repeat that such an expenditure of public money would be alike prodigal and unjust.

The second question is, "To what extent is accommodation provided?"

The annexed Table shows

115	Parish Churches with	- - - -	106,204	Sittings.
76	District Churches	- - - -	100,919	Do.
64	Proprietary Chapels	- - - -	52,835	Do.
<hr/>				
255	Churches and Chapels	- - - -	259,958	Sittings.
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372	Nonconformist Places, with	- -	214,003	Sittings.
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627	Places presenting a total of	- -	473,961	Sittings.
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Thus showing that there are 243,473 persons in our great city who are capable of attending public worship, but who are unprovided with the required accommodation.

The shortest way to supply this deficiency would be to obtain another parliamentary grant of a million sterling, to erect 243 new churches. As, however, this will not be easily obtained, it has become the duty of the dignitaries and members of the episcopal church to prosecute those reforms, and make those efforts which may overtake a part of this religious destitution. It was stated in the article upon "The City of London," that in 1833 the Corporation recommended to the Archbishop of Canterbury and the Bishop of London to take down *thirteen* churches, and to consolidate the benefices. The necessity of this measure will appear from the following facts. North and south of Cornhill, within the superficial space of *one-sixteenth* part of a mile, there are *fourteen* churches standing and in use. Again, north and south of Old Fish Street, there are *seven* churches within an area of not more than one-fourth of the former space, *three* of which stand within a hundred yards of each other, and the site of a fourth lies in the midst of them. In the former district the population may be estimated at 6000, who, were they all churchmen, would only require *two* churches, each accommodating 1500 persons, and in the latter district the inhabitants are not more than one moderate-sized church would accommodate. So that in those districts alone there are *eighteen* churches more than the existing population requires. Such anomalies as these require to be reformed, and it is surprising that the prelates who possess the power to recommend such changes to the Privy Council have not attempted to effect them.

In 1665, when the population of the City of London was far more dense than at present, Captain John Graunt, a Fellow of the Royal Society, made the following remarks "of the Inequality of Parishes" in London :

"Before we pass from hence, we shall offer to consideration the inequality of parishes in and about London, evident in the proportion of their respective burials; for in the same year were buried, in Cripplegate parish, 1191, that but 12 died in Trinity, Minories, St. Saviour's, Southwark, and Botolph's, Bishopsgate, being of the middle size, as burying 5 or 600 per annum: so that Cripplegate is a hundred times as big as the Minories, and 200 times as big as St. John the Evangelist's, Mary Coal Church, Bennett's, Gracechurch, Matthew, Friday Street, and some others within the City.

"2. Hence may arise this question, Wherefore should this inequality be continued? If it be answered, Because that pastors of all sorts and sizes of abilities may have benefices, each man according to his merit, we answer, that a two-hundredth part of the best parson's learning is scarce enough for a sexton. But, besides, there seems no reason of any difference at all, it being as much science to save one single soul as a thousand.

"3. We incline, therefore, to think the parishes should be equal, or near, because, in the reformed religions, the principal use of churches is to preach in: now the bigness of such a church ought to be no greater than that unto which the voice of a preacher of middling lungs would easily extend; I say *easily*, because they speak an hour or more together.

"4. The use of such large churches, as Paul's, is now wholly lost, we having no need of saying perhaps fifty masses all at one time; nor of making those grand processions frequent in the Romish Church; nor is the shape of our cathedral proper at all for our preaching auditories, but rather the figure of an amphitheatre, with galleries gradually overlooking each other; for unto this condition the parish churches of London are driving apace, as appears by the many galleries every day built in them.

"5. Moreover, if parishes were brought to the size of Coleman-street, Alhallows Barking, Christ-church Blackfriars, &c., in each whereof die between 100 and 150 per annum, then a hundred parishes would be a fit and equal division of this great charge, and all the ministers (some whereof have now scarce forty pounds per annum,) might obtain a subsistence.

"6, and Lastly. The church-wardens and overseers of the poor might find it possible to discharge their duties, whereas now, in the greatest out-parishes, many of the poorer parishioners, through neglect, do perish, and many vicious persons get liberty to live as they please, for want of some heedful eye to over-look them."*

Since Captain Graunt's days, many large parishes have been divided, but very few instances of incorporation have occurred, although the population of the city parishes have so declined, that could the inhabitants, *en masse*, appear at their parish churches, they would not occupy half the seats; for in the city churches there is an excess of 18,000 sittings beyond the wants of the people.

Besides the advantages that would accrue to the church for such

* National and Political Observations, &c. upon the Bills of Mortality. pp. 114—118.

ANALYTICAL TABLE OF CHURCH AND CHAPEL ACCOMMODATION IN LONDON

		Episcopal Churches and Chapels.						Nonconformist Places of Worship of all Denominations.																					
		Endowed.				Pro- prietary.		Independents.		Baptists.		Presbyterians.		Unitarians.		Wesleyan Methodists.		Calvinistic Methodists.		Friends.		Foreign.		Catholics.		Jews.			
		Parish.		District.		Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.	Places.	Sittings.		
City of London	{	70	..	5	..	..	..	14	..	7	..	3	..	3	..	5	..	..	..	2	..	4	..	1	..	5	..	3	..
		..	43,604	..	4,020	..	..	..	11,744	..	3,200	..	3,930	..	1,920	..	1,420	..	..	..	1,600	..	2,000	..	1,200	..	3,500	..	..
City of Westminster	{	9	..	13	..	15	..	13	..	7	..	3	..	1	..	3	..	..	..	1	..	2	..	3	..	2	..	3	..
		..	12,950	..	14,160	..	12,558	..	9,872	..	3,130	..	1,920	..	534	..	1,377	..	..	..	368	..	866	..	1,800	..	620	..	..
Borough of Mary-le-bone	{	3	..	16	..	15	..	8	..	9	..	2	..	1	..	10	..	2	..	..	..	..	..	4	..	..	..	6	..
		..	5,500	..	21,253	..	16,952	..	6,364	..	4,253	..	2,319	..	572	..	4,778	..	2,794	..	..	..	..	..	2,174	..	..	..	..
Borough of Finsbury	{	7	..	17	..	12	..	19	..	12	..	1	..	1	..	9	..	4	..	2	..	1	..	1	..	..	..	7	..
		..	8,800	..	24,003	..	6,484	..	12,062	..	7,079	..	600	..	200	..	6,138	..	5,490	..	750	..	394	..	809	..	..	..	..
Borough of Tower Hamlets	{	15	..	14	..	9	..	37	..	27	..	2	..	2	..	16	..	2	..	1	..	3	..	2	..	..	..	1	..
		..	19,500	..	19,098	..	4,591	..	23,696	..	11,066	..	850	..	1,130	..	7,546	..	3,400	..	400	..	1,400	..	1,200	..	..	..	..
Borough of Southwark	{	8	..	3	..	3	..	8	..	11	..	..	..	1	..	9	..	1	..	1	..	..	..	2	..	1	..	..	..
		..	10,750	..	4,000	..	2,925	..	3,855	..	6,339	..	..	..	426	..	4,580	..	1,954	..	550	..	..	..	1,000	..	160	..	..
Borough of Lambeth	{	3	..	8	..	10	..	17	..	10	..	1	..	1	..	8	..	..	..	1	..	..	..	..	..	..	..	..	..
		..	5,100	..	14,290	..	9,325	..	11,954	..	5,057	..	641	..	250	..	4,692	..	..	..	239	..	..	..	..	..	..	..	..
TOTALS		115	106,204	76	100,919	64	52,835	116	79,547	83	40,129	12	10,200	10	5,032	60	30,531	9	13,638	8	3,907	10	4,660	13	8,864	8	4,230		

ON IN LONDON.

				TOTALS.		Population.	Sittings.	
Jews.		Miscellaneous.					Surplus.	Deficient.
Places.	Sittings.	Places.	Sittings.	Places.	Sittings.			
5	..	3	..	122	..	..	..	..
..	3,500	..	1,300	..	79,438	122,709	18,083	..
2	..	3	..	75	..	..	..	..
..	620	..	542	..	60,787	202,460	..	40,443
..	..	6	..	76	..	..	..	..
..	..	..	2,283	..	69,247	240,294	..	50,000
..	..	7	..	93	..	..	..	..
..	..	..	2,432	..	75,327	224,839	..	37,003
..	..	14	..	144	..	..	..	..
..	..	..	4,362	..	98,230	355,836	..	79,679
1	..	6	..	54	..	..	..	..
..	160	..	1,126	..	38,265	134,117	..	23,794
..	..	4	..	63	..	..	..	..
..	..	..	1,110	..	52,658	154,613	..	24,649
8	4,280	43	13,155	627	473,961	1,434,868	..	261,558
								18,083

Giving a Total Deficiency of 243,475

[Faint, illegible handwriting on a page with horizontal ruling lines.]

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unions of small parishes, its friends anticipate no inconsiderable resources will accrue from the surplus revenues of the cathedrals, which the Church Commissioners propose in future to employ for church and clergy extension.

"It has been asked," says the Bishop of London, in his recent charge to his clergy, "'are cathedral institutions useless?' and the ingenious querist, in order to prove them useful, sets himself to show that they *might be made* to answer several good purposes, *which they do not answer* as at present constituted. I agree with him in thinking that they might be made more useful than they now are; but I am of opinion, that the most certain method of doing so, is to render them largely conducive to the supply of those appalling spiritual wants, which, as far as we can see, cannot be effectually supplied from other sources. If we desire to remedy, or even greatly to alleviate, the evils which now result from the want of a sufficient fund for the maintenance of a body of parochial clergy, adequate to the spiritual necessities of the country, *we must look to our cathedral establishments; we must take from those who do not, in virtue of their office, bear any part in the parochial instruction of the people, the means of increasing the numbers and efficiency of those who do.*"*

From this source alone his Lordship expects to realize about £130,000 a-year, which will support a *thousand* additional clergymen. If a fourth of these should be located in his diocese, they will be equal to the supposed destitution of the metropolis.

Besides this, we must not overlook "the spontaneous contributions of the faithful." For the Bishop says, "I trust I am duly thankful to the Great Head of the Church for the spirit of liberality which has of late years been awakened in its members, and which is *undoubtedly increasing in strength and energy!*" So that when the fruits of reform and liberality are all gathered, the Established Church in London, so far as seat-room and clerical service are concerned, will be in a position of commanding influence.

Mr. Richman informs us, that at the beginning of the last century the population of the metropolis was 674,000 persons; at present it amounts to upwards of 1,500,000, which is more than double.

The Rev. James Paterson, in his small volume entitled *Pietas Londinensis*, published 1714, says, "I have given an *Historico-Theological* account of 201 places which have been set apart for the service of God, whereof there are 63 chapels, but 35 of them are not." At that period, then, the total number of churches and chapels connected with the Establishment was 166, but at the present time they amount to 255, so that during the last 124 years, while the population has more than doubled itself, the church provision, including all parliamentary grants and private endowments, has increased little more than one half, a fact which proves how ill adapted the old machinery of the Establishment has been to overtake the moral destitution of a growing community.

* A Charge delivered to the Clergy of the Diocese of London, at the visitation in Oct. 1838, by Charles James, Lord Bishop of London, pp. 32, 33.

The exact progress of nonconformist places of worship cannot be so easily tested. Mr. Walter Wilson, in his preface to his "History of Dissenting Churches in London," &c. very truly observes, "this subject has been strangely passed over by all who have undertaken to write concerning the history of London.....The parochial churches have received ample illustrations from the pen of the historian, but no one has hitherto explored the sanctuaries of the Dissenters." Hence we have no certain means of comparison. The late Rev. Samuel Palmer, of Hackney, possessed a manuscript "List of Meeting-houses in and about London, with an account of the Ministers who preached in them, from the year 1695 to the year 1731." This list was published in the Protestant Dissenters' Magazine for 1799, and enumerates only 52 places of the Presbyterian and Independent bodies. In "A Complete Guide to London," published by Rivington, Baldwin, &c. in 1763, the 9th edition, there is a list, entitled "*The Meeting-houses in London and its Suburbs.*" By this list it appears, that at that date there were 8 Presbyterian, 22 Independent, and 19 Baptist places of worship—making a total of only 49 places. If we include the Unitarians with the former body, it will be found that at the present time the numbers are as under.

Presbyterian chapels... 22	Sittings... 15,292
Independent ditto ...116	Ditto..... 79,547
Baptist ditto ... 83	Ditto..... 40,129
<hr/> 221	<hr/> 134,968

Being almost a five-fold increase in the space of 75 years.

It will be interesting to our readers to mark the character of this increase amongst the three denominations.

The Presbyterians, including under that title the Scotch and Unitarian bodies, have not only increased in the number, but in the size of their chapels. The Scotch Church, Regent Square, Finsbury and Albion Chapels, are edifices of a style and capacity quite unknown to that denomination a century ago. The meeting-house, Little Carter Lane, Doctors' Commons, erected in 1734, which will seat about 750 persons, was the largest Presbyterian place in London, and as Mr. Walter Wilson says "was scarcely equalled by any place of worship amongst the Dissenters in London," but now the smallest of the three just named, greatly exceeds it in accommodation.

The change in the Independent chapels in London as to size and appearance, as well as numbers, is still more remarkable. The 116 places we have classed under that denomination are all Pædobaptists, and maintain the Independent system of church order in various degrees of purity, but their pastors are not all members of the Congregational Board.

The great proportion of them are large and highly respectable places of worship, forming a striking contrast with the state of things five-and-thirty years ago. At that period, the Congregational denomination had not *three* chapels in London that would seat a thousand hearers. Stepney meeting would accommodate 1200, and White Row, Spital-

fields, would seat 1000, and besides these we cannot recal another Independent chapel approaching to them in magnitude.

Haberdashers' Hall, with 400 sittings, the Weigh House, Fetter Lane, Aldermanbury, the Pavement, with about the same accommodations, were amongst the most respectable places in the connection, and New Broad Street, with 800 sittings, was quite the cathedral of Independency in those days. A majority of our existing chapels will accommodate more than 600, and not a few from 1000 to 2000 persons.

Nor has the advance of the Baptists been inconsiderable, although their chapels are not usually so large and respectable as those of the Independents. The Baptist Chapel, New Park Street, is a beautiful place of worship, and there is not to be found amongst the Dissenters a more complete house of prayer than the Baptist Chapel at Tottenham.

A singular change has occurred during the last quarter of a century in the ecclesiastical edifices of the rival denominations. The Church of England no longer erects massive edifices, like Christ Church Spitalfields, or St. John's Westminster, but to anticipate and prevent her active competitors, she is content to build very "conventicle" like chapels—such, for instance, as St. Philip's, Clerkenwell, or St. James's, Islington; while, on the other hand, the Dissenters, finding it no longer necessary or politic to erect "barn-like" meeting houses in obscure neighbourhoods, seek out eligible sites, and adopt a style of architecture suited to the improved taste of their own body and the public at large.

While the Dissenters have thus advanced with the population during the last century, a new and important secession from the Church of England in the metropolis, and throughout the empire, has been affected by the rise and progress of Methodism.

London was the principal scene of the labours of both the Wesleys and George Whitefield, and it is extraordinary that their followers at the present time are not more numerous in the metropolis. Still they form an important section of the nonconformist bodies, as will be seen from the following numbers.

Wesleyan Methodists	. 60 Places	. 30,531 Sittings.
Calvinistic Methodists	. 9 Places	. 13,638 Sittings.
	<hr/>	<hr/>
	(6)	44,169
	<hr/>	<hr/>

Many of the Wesleyan Chapels are amongst the best places of worship in London, and are, we believe, well attended: the old and spacious Calvinistic Methodist places are chiefly supplied by various Independent ministers; but where the liturgy of the Church is retained, with very dubious success.

It now becomes an anxious question for the nonconformist bodies to determine what means they intend to adopt to retain their relative importance, and to extend their usefulness. Their vigorous efforts for the past half century have fairly roused the sleeping energies of the Established Church. Many of her opulent members are dis-

posed to erect churches and chapels at their own proper cost, and whatever may be their motives, and with which we have nothing to do, it is obvious, that as far as church building can effect it, they are resolved to secure to their own communion the long neglected population for whom no church accommodation has hitherto been provided.

Besides the fair and honourable competition of church building, and the establishment and maintenance of schools, &c., they resort to other methods of promoting the interests of the church, such as exclusive dealing and intimidation, which is most un-english and oppressive. Old churchmen are but youthful voluntaries, and they can well afford to enter upon a career of spontaneous liberality, who have so long enjoyed the advantages of a church at the cost of the nation. Nonconformists cannot enter with equal freshness or equal means into the contest. Their 372 places of worship in the metropolis have been already erected by voluntary liberality. Still they must come to some general and united effort to prevent those who wish to run them down from gaining their object.

"*The Metropolis Chapel Fund*" we trust will yet obtain the combined and liberal aid of all the pastors and churches of the Congregational denomination throughout London and its vicinity.

The Wesleyan Methodist body are, at the present moment, making a splendid effort to raise £100,000 to commemorate the centenary of Methodism, a part of which will, no doubt, be appropriated to the erection of several new chapels within the boundaries of London.

We have shown that the Church Commissioners intend, with the consent of Parliament, to appropriate old endowments for the instruction of the people, which were originally bequeathed for other purposes. Now there are amongst the Congregational body many valuable private trusts, which are, no doubt, very faithfully administered according to the wills of their donors, but which tell very little upon the advancement of our general interests. How desirable it is then, that, imitating the example of the church itself, dissenting trustees should employ the property confided to their stewardship in the spirit rather than the letter of the original benefactors, and so to administer their bounty that it may not be dribbled away in trifling grants, but used to sustain efficient ministers in their attempts to establish new churches, and to sustain enfeebled interests that are in danger of falling into decay.

Hitherto we have proceeded in our remarks on the assumption that the church and chapel accommodation already provided is occupied, and that those who attend are supplied with scriptural aliment suited to the wants of the soul. But, alas, both these assumptions are, to a melancholy extent, fallacious.

The author of an amusing work, recently published, called "*Travels about Town*," speaking on this subject, says, "that in a great number of instances they (*i. e.* episcopalian places,) are not half or even one-fourth filled. Go, for example, to the city, and you will see churches capable of containing 500 or 700 persons, when the average attendance does not exceed 150. Nor is even this all. There is a goodly number of chapels which are connected with, and supported by, particular societies and institutions, and where

the attendance of the hearers is not voluntary, or because they are attached to the Church of England, but is insured by what may be called a conventional compulsion.* The endowment of churches places their ministers above popular influence. They therefore retain their pulpits, however inefficient or unacceptable they may be, and are therefore left by the people to possess their desolate places in the stillness of spiritual death. The District Churches and Proprietary Chapels, depending mainly upon seat-rents, are, to use a nautical phrase, "better manned," and thus the attendance, as is the case at the nonconformist chapels, is equal to support the expenses of public worship.

But what are the doctrines taught? In the list before us we have included Unitarian and Roman Catholic chapels, Jewish synagogues and Quaker meetings, which provide more than 20,000 sittings, but with whose teachers we have no religious sympathy. And then as to the church itself, we must in truth declare our conviction, that the following passage from a writer already quoted is substantially correct:

"Among the Church of England clergy in London, as every where throughout the country, every variety of theological opinion is entertained. We have Calvinists, Baxterians, and Arminians. Would that the diversity of opinion ended here! Unhappily it does not. We have men who hold doctrines of a far higher order than the first, and of a far lower order than the last. The pulpits of our London churches are, in some cases, filled by Antinomians; in others, by Socinians. Among the Antinomian clergy, there is, unfortunately, one very popular preacher, and I believe a very excellent and pious man. So much greater is the cause for regret, inasmuch as his influence over the minds of his hearers must be proportionally powerful. Need I name this clergyman? Need I say that I refer to the Rev. Mr. Dodsworth, of Margaret Street Chapel, Marylebone? Mr. Dodsworth may disclaim the name of Antinomian. The mere name of a thing goes for little. Will any one acquit him of preaching doctrines the tendency of which is strongly Antinomian, when they are informed that he inculcates, in the plainest and most forcible terms he can employ, that man may 'have the indwelling of the Holy Spirit, even while denying the fundamental truths of the Gospel, and living in the grossest licentiousness?' If any one question the fairness of this representation of Mr. Dodsworth's doctrinal sentiments, let them consult a volume which he published a few years since, under the title of '*Romanism and Dissent*.' A mode of preaching more at variance with the whole tenor of the New Testament, or more destructive of all sound religion, was never devised. We denounce the Antinomianism of Drs. Crisp and Saltmarsh, of a past age, and condemn the Antinomianism of a Dr. Hawker and a Mr. Huntington of a more recent period. Never in their highest supralapsarian flights, did either of these men give utterance to expressions, whose practical tendency was more destructive of all true religion, than some of those which will be found in the work of Mr. Dodsworth, referred to. Do we wonder at the reverend gentleman's heterodoxy on this head? How could we, when we remember that he was one of those who went into some of the wildest of the vagaries of the late Mr. Irving, asserting the doctrine of modern miracles, and advancing the most outrageous notions on the subject of the millennium?"

"Of the London clergy who hold Socinian views, the number is considerable. I need not point to individual instances. The merely moral character of their preaching, or their systematic omission of all the distinctive doctrines of the Gospel, will in many cases prove a sufficient guide to where they are to

* *Travels about Town*, vol. ii. p. 95.

be found. I am not aware of any case in which the clergy of the metropolis preach Socinianism, other than in the negative way in question. There is, it is true, one clergyman who a year or two ago—I do not know if it be so still—was most zealous and unremitting in preaching against the doctrine of the eternity of future punishments; but as I am not aware of his having avowed any other Socinian doctrine, it might, perhaps, be doing him an injustice to include him among that body.

“It will be asked, has the newly-fangled theology of Dr. Pusey, and the Rev. Messrs. Newman and Keble, the Oxford Tract triumvirate, found its way into the pulpits of the Establishment in London? Let the question be put to the editor of the ‘Church of England Quarterly Review,’ who is not, as is very generally supposed, Dr. Pusey himself, but a clergyman who discharges the ministerial functions in a church in the north of London. I am not, let me in justice to this reverend gentleman remark, charging him with preaching the Oxford Tract heresies from the pulpit, because I have not any information on that point on which I can rely. But the charge of Puseyism lies against him, inasmuch as he has so lavishly praised the men, and commended their works, who were the first to broach, and still continue the leading champions of those sentiments. Mr. Dodsworth, of Margaret Street Chapel, the reverend gentleman of whom I have so lately been speaking, is another of our London clergymen who have adopted this pestiferous and most unscriptural system of belief. But I pause not now to advert more particularly to what this system is, as I presently shall have occasion again to refer to it.

“It is a fact which is sufficiently curious to be worthy of mention, that nearly all the clergy of the church of England in London, are decided Tories in their political views. I state the fact without stopping to institute any inquiry into the causes how it happens to be so. Let me add, however, which I do with great pleasure, that comparatively few of them are in the habit of carrying their politics into the pulpit. He who would ascertain their sentiments on most great state questions, must, in the majority of cases, look for them elsewhere than in their sermons. He must inquire for them in the opinions they express in private, or, it may be, at some public meetings of a particular class, or in the way they vote when any measure of a political kind comes either before their respective parishes, or at the election of a member to serve in Parliament. The most marked exception to this rule is in the case of the Rev. Mr. Melville, of Camden Chapel, Camberwell. He is one of the most furious Tory partizans I ever knew, in the pulpit as well as out of it. I heard him preach a sermon five or six months ago in Burleigh Street Chapel, Strand, preparatory to a collection to support public worship in that chapel; and though neither the subject nor the occasion called for any thing political, he attacked the Melbourne ministry and liberal opinions with such vehemence, that a large portion of his discourse would have answered admirably for a leading article in the ‘Standard’ newspaper. The Rev. Mr. Mortimer, of Gray’s Inn Lane Chapel; the Rev. Mr. Dale, of St. Bride’s Church, Fleet Street; and the Rev. Dr. Croly, of St. Stephen’s, Walbrook, in the city, do severally now and then indicate their political views in their pulpit ministrations; but they do it rather by implication than by direct or open advocacy.”

Thus with much of dangerous error in the places of worship out of the establishment, and with the pelagianism and socinianism, popery and politics taught within its pale, it is obvious that there is a strong call upon evangelical Christians of every communion to make the most strenuous efforts to secure the extension and faithful preaching and publication of the truth as it is in Jesus.

It is lamentable to observe, that while the Bishop of London is so active in the erection of new churches, he is so hostile to “The City Mission,” which sends its humble agents “into the streets and

lanes of the city," to compel them to come in, that God's house may be filled. His Lordship will expose himself to the unworthy suspicion of only seeking to increase his already enormous patronage, in the erection of new churches, unless he sanctions, yea, shares in such efforts with his own clergy. Can his Lordship forbid others to seek the most abject of London's population, and remain inactive himself? We would commend to his Lordship's notice and that of his clergy the following impressive passage from an anonymous but able modern writer:—

"Who will deny that, at this moment, there is signally needed some extraordinary effort on behalf of the outcast thousands of the people, whom we have culpably suffered to grow up in the heart of our christian land, more profligate and more perverted than Hindoos? The exigency of the times calls for a disregard of every puny scruple, of every jealousy, of all ecclesiastical reluctance, and of all sinister views. The dense masses of our own atheistic and much degraded, as well as miserable population, should be assailed and courageously entered, by men thinking of nothing but how they may turn the impenitent from the error of his way. If ever it be wise and manly to sacrifice the less to the greater, would it not *now* be wise and christian-like to break through ordinary and petty obstacles, and to condemn frigid calculations, rather than that two, or more, millions of the people should longer be left as they are, utterly destitute of religious knowledge, and of every hope? If certain personages are reluctant to assign this work of popular evangelization to the alleged indiscreet zeal of sectarists, the path is open to themselves: the crowded streets of our great towns are not barred: and how noble a spectacle would it be, to see men of the highest order, the successors of the APOSTLES, supported by their colleagues of all ranks, mingling kindly with the people, and inviting the wretched to accept the consolations of the Gospel! Are precedents wanted to justify so extraordinary a course? Let then our Protestant Church look to the Church of Rome; and single instances, at least, will be found of episcopal zeal not less magnanimously irregular. Alas! the Church of Rome may boast examples of apostolic greatness and intrepidity, which Protestant Churches have failed to imitate.

"If there seem to be irony in such a proposition, whence does that irony draw its force? Assuredly no derision would have been suspected if, in some hour of public fear, it had been asked of Cyprian, of Gregory, of Athanasius, of Hilary, of Ambrose, of Augustine, to set a necessary example of evangelical charity, in publishing abroad the hope of salvation, when, to multitudes, that hope must be instantly received, or not at all. Is it true then, that it sounds like the most preposterous of all possible suppositions to imagine a mode of proceeding in *our times* such as Cyprian, and Gregory, and Athanasius, and Hilary, and Ambrose, and Augustine, would certainly have adopted, under similar circumstances? Sad inference, if this be the fact!"*

The Evangelical Dissenters must make greater personal efforts for the extension of the truth. Already they have done much, in supplying 2000 gratuitous visitors for the Christian Instruction Society, who exert some useful influence on at least 250,000 of them, that neglected portion of London's population. Still that goodly band might be increased in the existing Associations of that Society, and there are not a few evangelical churches of the three denominations who have not yet made any organized efforts for the instruction of the neglected thousands that live and perish at their very thresholds.

We must not close this lengthened article without adverting to the noble effort now in progress, under the auspices and by the

* "Saturday Evening," pp. 54—56.

bounty of the British and Foreign Bible Society, to supply every destitute family in London with a *loan* New Testament and Psalter. This noble project originated with the City Mission, and by a combination of holy energy derived from all quarters, it is likely to be completed before the present month terminates. Let us unite in prayer that God will deign to accompany with his blessing all the diversified instrumentality of his people, and that London may yet be rescued from the degradation and the doom of vice, ungodliness, and infidelity.

Lines ON A BIRTH DAY.

The following was written by Mr. William Hone on a blank leaf of his pocket Bible. On a particular occasion he displayed the leaf, and presented it to a gentleman we know, who has correctly copied its contents for publication.

Besides its intrinsic interest, we feel it due to Mr. Hone to publish a correct version, as amongst the copies in circulation there are many discrepancies, and one has been printed in "*The Churchman*," which extends to *six* verses, *four* of which were never written by Mr. Hone.

"Lines written before breakfast, 3rd June, 1834, the anniversary of my Birth Day in 1780.

"The proudest heart that ever beat
 "Hath been subdued in me;
 "The wildest will that ever rose,
 "To scorn Thy cause, and aid Thy foes,
 "Is quell'd, my God, by Thee.
 "Thy will, and not my will be done;
 "My heart be ever Thine;
 "Confessing Thee, the mighty Word,
 "I hail Thee Christ, my God, my Lord,
 "And make Thy name my sign.

W. HONE."

A SACRED SONG.

"The summer is gone, the harvest is past."—Jer. viii. 20.

The summer's gone! the harvest past!
 Life is a transient day!
 A morn; a noon; then evening comes;
 An evening with a chilling blast,
 And night sweeps all away!

Yes, summer's gone! Life is a flow'r
 That blossom's for a sunny day!
 A wintry wind, with ruthless power,
 Soon cuts it down; and in that hour
 It droops and fades away!

Yes, man's a flow'r! But tho' that flow'r
 Beneath the wintry blast decay;
 Yet from the dust 'twill spring again,
 To bloom upon yon heavenly plain,
 Through an eternal day!

Hertford.

P. W.

REVIEW.

Essays and Correspondence, chiefly on Scriptural Subjects. By the late John Walker, some time a Fellow of Trinity College, Dublin, and a Clergyman in the Establishment. Collected and prepared for the press, by William Burton. London: 1838. 2 Vols. 8vo. pp. 590, 669.

WHEN the subject of oaths was recently before the legislature, the term "Separatists" frequently occurred in the course of the debates, in a connexion which, at first view, seemed to intimate, that thereby were meant Dissenters generally; for they regard themselves, and are regarded by others, as Separatists from the Church of England. On the enactment, however, of a law which extended to *Separatists* and *Moravians* the same indulgence that had long been possessed by the people called *Quakers*, of substituting a solemn affirmation for the imprecatory engagement of an oath, it was found that no reference whatever was had to those commonly known by the name of Dissenters; but that it was restricted in its provisions to the very smallest fraction of persons separating from all religious establishments; viz. those associated in fellowship with the late Mr. Walker, of Dublin, and hence known by the name of Walkerites. It appears, that among other points of passive obedience and non-resistance tenaciously held by that body, the refusal to take any oath occupies a prominent place—in consequence of which, they have been subjected to many trying losses and penalties, and have exposed themselves to still more severe sufferings, rather than violate their conscience. Some time back, no fewer than six of their number, holding situations of trust and profit in the Bank of Ireland, and some of them with large families dependent on them for support, were at once dismissed by the Directors, on account of their refusal to take the oath annually administered in that establishment. One of these persons had been for *thirty-four* years a clerk in the Bank; had grown grey in the faithful discharge of his duties; and at the age of *fourscore*, was dismissed from his employment, without even any superannuated allowance. Some have forfeited half-pay, and others have been subject to fines and imprisonment. For some time they quietly acted out their principle of non-resistance; but at length resolved to petition the legislature, which they continued to do annually, till at length a bill was passed in their favour.

As many of our readers may not be acquainted with their views on matters of religion, we shall here furnish a brief statement of them, drawn from the volumes before us.

They believe that in the primitive age all the Christians residing in any place, were connected together in the closest brotherhood; that as their connexion was solely grounded on the one apostolic gospel, so it was altogether regulated by the precepts delivered to them by the

apostles; that every departure of professing Christians from this course, must have originated in a withdrawalment of their allegiance to the King of Zion, and a turning away of their ear from the apostolic word; that the authority of this word is unchangeable; and that it cannot be affected by the lapse of ages, by the varying customs of different nations, or by the enactments of earthly legislators.

They hold that the *only true* God is made known to men exclusively in the gospel of his Son Jesus Christ, and is known only to those who believe the divine testimony there revealed; that all other knowledge, religion or piety, is idolatry—the object of belief and worship being a mere figment of the worshipper's brain; that the distinguishing glory of the gospel is its exhibition of the exercise of the *perfection of righteousness*, and the *perfection of mercy* in the closest combination and the fullest harmony in the justification of the ungodly through the atonement; that all solicitude or effort of the sinner to do any thing, or to get any thing for the purpose of making his peace with God, originates in the ungodliness of his mind, arrogating to himself that work which the Son of God declared upon the cross to be finished; that forgiveness, acceptance, and eternal life, come to sinners—the guiltiest—as *such*, and are assured to *believers*; that salvation comes not only unsought, but in opposition to all the ignorance and rebelliousness of the sinner; and that the only good and sure hope towards God is immediately derived from the belief of the gospel testimony, and not from the view of any difference of a favourable nature supposed to exist between believers and the worst of their fellow sinners. *Faith* they define to be nothing else but the *belief* of the things declared to all in the Scriptures; and *repentance*, the new mind which that belief produces. Both of these they consider as the work solely of God in his people; and they maintain that it is *by his revealed word* the Spirit of God works in them both to will and to do: insisting upon it, that God is the sole author and agent of every thing that is *good*, and that every thing which comes from the sinner *himself*, either before his conversion or *after* it, is essentially *evil*.

They hold that the subjects of Christ's kingdom upon earth shall be, to the end of the world, a despised and suffering people, and that this will be the case just in proportion as they manifest the genuine character of his disciples. They abhor the pretensions of the clergy of all denominations, considering them to be the official ringleaders of the anti-christian corruptions which, under the name of Christianity, have overspread the countries of Europe. They regard each other as all one in Christ, and on a *perfect equality* in the concerns of his kingdom. They consider it to be equally unlawful for any to *lay by a store* of this world's goods for the future wants of himself or his family, and to withhold what he possesses from the present necessities of his poor brethren.

They meet on the first day of the week to show forth the death of Christ: joining together in praise and prayer, reading the Scriptures, exhorting and admonishing one another as brethren, according to their several gifts and ability, contributing to the necessities of the poor, and testifying their brotherly affection by the kiss of charity. They

also attend to discipline in the same open assembly. They hold that the office of *elders* or *overseers* is scriptural, but that it consists, not in the *administration of ordinances*, which any brother may do before a church has elders, but in watchful superintendence, and thus being a pattern to the rest of the members. They renounce all connexion of whatever description with every other body of professors; and consider none as worshippers in their places of meeting who are not united to them; hence the appellation *SEPARATISTS*.

They originated with a few in Dublin, about the year 1803, most of them connected with the Irish Church Establishment; and owe much of their organization and subsequent course to the influence of John Walker, at that time Fellow of Trinity College, and distinguished by his great proficiency in classical and other literary attainments. Their most numerous church meets in Stafford Street in that city, but consists only of about one hundred and thirty individuals. They have ten or twelve smaller churches in different country parts of Ireland, and one in London, assembling in Portsmouth Street, Lincoln's-Inn-Fields. According to their views, however, even two or three disciples uniting in any spot, constitute the church of Christ in that place. Upwards of twelve clergymen have left the Establishment and joined them.

We are sorry that in two volumes of nearly 1250 pages, we have no biographical notice of Mr. Walker, as there may have been certain phenomena, mental or otherwise, in his previous history, to exert a powerful influence on the modification of his opinions, and the extraordinary position which he held among his brethren. His religious notoriety commenced with the publication of an *Expostulatory Address* to the Members of the Methodist Society in Ireland, and a *Series of Letters to Alexander Knox, Esq.*, who had replied to the *Remarks*, and undertaken the defence of the Methodists. In these publications, in which there is much clear and vivid exhibition of the grand doctrines of the gospel, and an able detection of a variety of erroneous notions obtaining both among the Methodists and other sections of christian professors, there is, at the same time, a pretty copious infusion of that spirit and those doctrinal ingredients which afterwards came to characterize the sect which he founded. Just about this time, while yet a clergyman of the Establishment, he preached in many of the dissenting pulpits, both in Ireland and Scotland, and produced a considerable impression by the novelty of his appearance, the lucidness of his discourses, and the peculiar energy which marked their delivery. In November, 1804, he published an *Address to Believers*, to which he appended an account of the late change in his sentiments relative to the lawfulness of his connexion with the Established Church; his *Letter to the Provost of Dublin College* occasioned his expulsion, and the consequent loss of his Fellowship, &c. In his preface to which, he informs his readers that he had renounced the *clerical* character, and had, therefore, no longer any pretensions to the usual appellation of *Reverend*—a title which he nevertheless had no scruple in giving to others, as he considered it only synonymous with that of *Parson*. In the Appendix to this pamphlet, here re-published, Vol I. pp.

175—213, are some very candid statements respecting the reasons which induced him for a time to continue in the Irish church after he had attained to clear views of the spiritual nature of Christ's kingdom—reasons which we believe are more or less in operation in the minds of many clergymen who employ them, as Mr. W. did, to quiet their consciences, and reconcile their sense of duty with their external circumstances. He considered his position in it merely as a *situation* into which he had been providentially led, and that nothing intrinsically unlawful had been required from him as the terms of his *admission* into it; while his main object was to do the will of God, and declare his name. He did not view himself as having been invested with any kind of divine authority, but merely as having received a *political* authority from men appointed by the state to exercise certain religious acts, according to certain forms prescribed by the laws of the country. He *valued* the situation in which he was placed for the opportunities and facilities which it afforded him of declaring the gospel of Christ to multitudes who would not otherwise be likely to hear it, as well as for the explicit testimony borne to the fundamental principles of that gospel in many of the standard formularies of the Establishment. The views, on the other hand, which he entertained of such Dissenters as he knew, furnished him with no inducement to join the body to which they belonged. Still he could not but anticipate that he should, sooner or later, be removed, and he even cherished the anticipation; but he deprecated the idea of removing himself. As to the lawfulness of a religious establishment, *per se*, he employed many specious reasons, somewhat in the style adopted by Dr. Chalmers, and appears to have stood his ground pretty well with those who did not meet the fallacy of them, by denying the principle assumed in the very first step of the argument. What appears to have made his conscience specially sore, and must press with peculiar weight on every mind at all alive to the claims upon Christians to have no fellowship with unbelievers, was *mixed communion*. This, however, he attempted to get over by arguing that if mere professors are allowed to mix with believers in the other ordinances of worship, they may just as well be permitted to do so in this; that where that ordinance was *professedly open* to all who chose to partake of it, there was really no sanction given to the profession of any by their admission to it; and that none of those who received the elements at his hands, conceived that by his act he recognized them as true disciples.

It may seem strange to many, but so it was, that even after Mr. W. and nine other persons had formed themselves into a distinct christian fellowship, he continued to regard it as his duty to retain his connexion with the Establishment; but after in vain attempting to wear the double yoke, he at last resigned his fellowship; but in order to make his separation the more marked, he, at the same time, renounced all connexion with the General Evangelical Society of Dublin; the Society for distributing Religious Tracts; and the Association incorporated for promoting Religion and Virtue. From that period to the time of his death, he maintained the most uncompromising hostility alike to church and dissent; or if any distinc-

tion was made, the latter came in for the larger share. Of this his correspondence furnishes the most abundant proof. It would seem, indeed, that the vehemence of his opposition to any person and party was precisely in the ratio of their approximation to his own views, if in one given point, they dissented from him.* Nor was this spirit displayed towards those who had no connexion with him; it appears always to have been more or less at work, as it regards the church or churches with which he held fellowship. If, for instance, any one could not enter into his view of 1 Cor. v. 11. and on the excommunication of a member, though a near relative, abstain from all civil intercourse with him, he was forthwith himself to become the subject of discipline; and if the church did not faithfully carry the discipline into effect, all connexion with it was to be dissolved.

But it is time to say a word or two respecting the volumes which have occasioned the above statements relative to the author of their contents. As may be supposed, they are fully charged with the peculiar notions of Mr. W. which are only modifications of those broached by Robert Sandeman; excepting the opinion to which he appears to have attached more than ordinary importance—the absolute non-improvement of the heart in believers. Were it not for the extreme precision of his language in reference to every subject which he takes up, one would be tempted to imagine that all he means is that corrupt nature *in so far* as it still remains in the people of God, is as radically evil, and must ever be so, as it was before their conversion; but his principle is incontestably this, that it is subject to no gracious influence—the new man and the old maintaining unchanged, as it respects the strength and virulence of the latter, the exact posture in which they were placed to each other at the moment of regeneration. In what does this differ from Hawker's views of sanctification?

There are, at the same time, some clear and pointed refutations of false views of the gospel contained in many of the essays and letters. Take for example the following review of one of the publications of Mr. Evans, of John Street.

“The first of Mr. Evans's pieces to which I allude is ‘On the Lamb of God,’ designed for general circulation, and professedly exhibiting the gospel. Now I candidly own, that I do not think the gospel put forward in that tract is that which the apostles preached, and still preach to all nations. I have it not now at hand; but I distinctly recollect that the leading tenor of it is this—‘Reader, you may perhaps be an elect sinner, and, if so, I have good news for you. Christ has died *for you*, &c.’ It never was thus the apostles addressed their fellow-sinners. They delivered their testimony concerning Jesus as glad tidings—to sinners, proclaiming peace made by Him—without any doubtful *if* or *perhaps* to make the minds of their hearers question whether it was of joyful import to them. When I say that Mr. Evans appears what is called a high Calvinist, do not suppose that I am an advocate for that insidious and absurd attempt to hold the doctrines of election, predestination to eternal life, &c., in a modified or qualified manner. Every believer of the gospel must be decided in his mind on

* The Rev. Andrew Fuller having, when in Dublin, called upon Mr. Walker, was asked, at the table of Alderman Hutton, what he thought of Mr. Walker, when, after one of his ominous pauses, he replied,

“Tis Athen's owl, and not Mount Zion's dove,
The bird of learning, not the bird of love.”

those doctrines in the most unqualified sense. They are interwoven in the very tissue of that gospel of salvation which he believes. But indeed a man may be a high Calvinist, and yet unacquainted with the genuine gospel, and the hope which it imparts. The kind of gospel that seems put forth in that pamphlet, would be very apt to lead a man who received it, to say:—‘I am an elect sinner, and therefore Christ died for me, and has taken away my sins, and I shall assuredly be saved eternally;’ and while he would say in this what is true of every believer, and while he might, according to his views, be most fond of his doctrine of atonement and salvation by grace alone, he would avow a confidence resting on a foundation quite aside from the revealed testimony of God,—that contains no declaration about his being an elect sinner, no declaration about him individually, distinct from every other sinner in the world. Many, I am persuaded, have been quite sure of their being elect sinners, who were not, and who manifested that they were not, by stumbling at the simple gospel. That gospel is the decided and immutable truth of God, whether men believe it or not, and the hope of the gospel hangs upon its naked truth, and therefore on a foundation which cannot be moved. It exhibits from heaven to the sinner, *as such*, all that the chief of sinners needs for emboldening him to draw nigh to the holiest, crying, Abba, Father—the perfect work of righteousness, which God has accepted for the justification of the ungodly—the propitiation for sin, which has taken it away, and made peace for the rebellious. Never, I hope, shall I be afraid of commending the all-sufficiency of that propitiation to a fellow-sinner, through my doubtfulness whether he is among the number of the elect. I have no doubt that it is sufficient for him and for any sinner upon earth—sufficient to fill him with all hope and joy in believing the divine declaration respecting it, and sufficient to support the hopes which it inspires;—while I am very sure that none will believe that declaration but those who have been ordained to eternal life. Those who see not enough in that divine declaration to warrant their hope towards God, are anxious to find something in their hearers to complete its joyfulness by enabling them to testify that they are among the number of those for whom Christ died; and perverting the Scripture language of a ransom and price paid for the redemption of the elect, they strain it to a representation, as if Christ must have suffered more, had one more sinner been given to him—as if the atonement he has made, though sufficient indeed for what he undertook to effect by it, were insufficient to afford hope to any others than a certain number of sinners. But the sinner who disbelieves the gospel, rejects the counsel of God against himself, and perishes in his sin, not for any insufficiency in the propitiation which God has exhibited in his word. The faith of many a high Calvinist is nothing but a hardy confidence that he is among the elect for whom Christ died; but the faith of the gospel is the belief of that which is revealed from heaven in the word of God.”

This extract, besides furnishing the reader with Mr. Walker's views of the gospel, affords a pretty accurate notion of his general style, and the manner in which he treats any subject he may happen to take up. We could furnish many passages of great interest, especially from his review on Belsham's work on the Epistles, which contains a masterly exposure of the total incapacity of that author for the task he had undertaken; his review of Bristed's Anglican and Anglo-American Churches; Dr. Jones's Greek and English Lexicon, &c.; but our limits forbid enlargement. We only add, that in no work with which we are acquainted, are to be found, within the same compass, more admirable specimens of critical ability, than are exhibited in pp. 54—142 of vol. ii. under the head of “Remarks corrective of occasional mistranslations in the English versions of the Scriptures,” &c. These remarks evince a mind thoroughly imbued with classical learning, and refined to no ordinary degree by a long-continued study of the ancients.

China Opened: or a Display of the Topography, History, Customs, Manners, Arts, &c., &c., of the Chinese Empire. By the Rev. Charles Gutzlaff. Revised by the Rev. Andrew Reed, D. D., 2 vols. post 8vo. London: Smith and Elder.

THE publication of Mr. Gutzlaff's book affords us an opportunity of recalling the attention of our readers to the subject of China and its evangelization.

The religious history of China merits the attention of the philosopher and the Christian. Ample materials for its illustration may be found in the character, influence, and fortunes of the various systems of religion which had been or still are embraced by the Chinese. *Sabianism* was the original idolatry of the empire. *Confucianism* has for ages silenced the fears and mocked the hopes of millions; and still with its strange compound of idolatry and philosophy, politics and morals, exerts a boundless influence over the minds of myriads. *Taouism*, a pretended improvement on Confucianism, mingling mysticism, philosophy and morality in inexplicable confusion, is embraced by multitudes of the more educated sons of Han. *Buddhism* is an exotic plant which, introduced under royal auspices many ages since, has thriven prodigiously, and is scattering its destructive seeds through every part of the celestial territories.

Nestorianism was introduced in the seventh century, but is now extinct. *Mohammedanism* was introduced at an early period by the Arabs, and is viewed with a more favourable eye than some other of the exotic religions; though not extensively prevalent, it seems to have obtained an abode in China. *Judaism* propagated by some wandering fugitives from Jerusalem, or some travelling Jew merchants, in their peregrinations through all the countries of the earth, has been long known to exist among the Chinese; but is, at present, scarcely visible. *Poper*y, through the persevering and invincible efforts of the Jesuits and other priests of the Romish faith, forced its way into China in the sixteenth century. It had the prospect, at one time, of becoming the popular religion of the empire; but the disputes and intrigues of the priests alarmed the government, and edicts were used for its extermination. It is still proscribed, and its professors persecuted in various ways; and is thought to be on the decline, though it numbers more than 200,000 adherents, who are under the ecclesiastical direction and instruction of six bishops and two coadjutors, twenty-three missionaries, and eighty native agents. The expense of the Catholic missions is more than £40,000 per annum, and is defrayed by European liberality!!! Priests are still surreptitiously introduced within the walls: and find their way to the interior.

Lamaism, the religion of the Tartars, is followed by many of the members and retainers of the imperial household. The Russians have an establishment at Peking, in which the worship and service of the *Greek Church* are duly observed, and by some few thousands embraced.

But where is Protestantism? in other words, true vital Christianity to be found within the dominions of the "son of heaven?" Protestants

roused from their long and death-like slumbers, have been exerting themselves for the spiritual welfare of the Chinese during the last thirty years, but what is the result of their exertions? What the number of their converts?

Messrs. Bennet and Tyerman when visiting China, could not see or hear of one true convert to the christian faith. Perhaps they looked with Elijah's eyes. A late report of the London Missionary Society exults in numbering ten converts, and states that each convert is a missionary. Mr. Medhurst speaks somewhat encouragingly as to the result of thirty years' labours, and doubts not that many will be found to have received the truth, although at present unknown. Recent intelligence from Malacca announces that some twenty or thirty Chinese are associated in christian fellowship: and this after thirty years of faith and hope, of prayer and exertion!! The nation is still estranged from God. Atheism and Pantheism are the religion and the curse of the people. They are without God, "and yet worship gods many and lords many." Sceptical and credulous, they have easily become idolators and infidels. The emperor is their chief priest and their visible deity. Confucius is the popular and tutelar saint of the empire. Buddha is their divinity for a dying hour. A state religion is repudiated, yet superstitious and idolatrous ceremonies form part of the duties of the throne, of the court, and of the magistracy. "Filial piety" is the ground-work of their state polity; the perfection of their virtue; the exclusive cause of all imaginable happiness, both present and future. Excluded and excluding themselves from the light, the hope, and the peace of the gospel, they have an anxiety and fear; and expire bewildered with some vain imaginings respecting annihilation, metempsychosis, Elysian or Tartarian doom.

We rejoice in what the Protestant mission has done for China, but are appalled at what remains to be done. The college and the school, the Bible and the primer, the missionary and the catechist, have been put in requisition for the moral and religious improvement of the Chinese; but the results are not, at present, answerable to the hopes and the wishes of the christian church. The finger of prophecy points to the "land of Sinem," as sending forth her numerous sons to celebrate Sabbaths, and to swell the ranks of the Redeemer; but in moments of despondency we are ready to exclaim, "when shall it once be?" The obstacles to success are numerous but not insuperable. The providence of God appears to be removing some of them out of the way, and facilitating the introduction and the progress of the gospel. The natural course of events is bringing the Chinese into more frequent contact with the "Barbarians," by whose aid China is to be enlightened and blessed. The population of the empire already exceeds its means of subsistence; and in a few years, according to the ordinary ratio of increase, its industrious, plodding, and half-starved subjects must, in despite of the laws against emigration, spread themselves over adjacent countries to obtain support. The amount of its present population is still undetermined. Good authority states it to be 360,000,000, while, Mr. Davis, perhaps the most competent judge on this subject in

Europe, thinks that number to be extremely problematical. We confess ourselves to be rather sceptical on the point; at least, if disposed to admit that the present number may be 360,000,000 we must altogether demur to the census given forty years ago to Sir George Staunton, and which both Mr. Gutzlaff and Mr. Medhurst seem to concur in thinking to have been accurate. If the population was then 330,000,000, what must it be now, when according to respectable authority it is stated, that during the last century the population doubled itself every twenty years?

In that ratio, and there appears according to Mr. Gutzlaff, to be no cause for a decreasing ratio, since that period, the number must be estimated at 1000 millions!! But this is incredible! Some mistake must have been made, either in the census or in the estimated ratio of increase. The checks to population are probably more numerous in China, than in many other countries. The female population is disproportionably and unusually small in comparison with that of males, being only as one to ten. This is accounted for partly through the general neglect of the female offspring by Chinese mothers, it being considered a great misfortune, if not disgrace, to have a female infant; and partly by female infanticide, which Mr. Gutzlaff affirms from actual observation, to be extensively prevalent.

This check is, however, controlled by the fact that the females who survive and marry, generally enter the connubial state at an earlier period than in Europe; have more numerous families, and continue child-bearing longer than European ladies.

In despite of all the checks on population which prudence, necessity, or Moloch may impose, and which famine and inundations, pestilence or war, imperial despotism and magisterial tyranny may impose on the Chinese, they are still rapidly increasing, and are impelled by necessity, which has no law, to migrate into other countries for labour and subsistence. Already thousands are located in Siam and Assam and Birmah, and in numerous islands in the Indian Archipelago, where the means of grace are being supplied; and as years roll along, the tide of emigration will flow into the territories of British India; and thus will the sons of Han be brought more directly within the reach, and hearing, and power of the gospel. The progress of the British army through Hindostan, has removed many an obstacle to the progress of Christianity in the East. Death on his pale horse has been followed by him who on his white horse is going forth "conquering and to conquer." The success of Britain will be her ruin, unless every province as it yields to her prowess or her influence shall be occupied with the soldiers of the Cross. As a nation, we owe an enormous debt of justice to the millions who people the territories of British India—a debt which we are alas! too loath to pay. The efforts for the conversion of the natives have been neither commensurate with their necessities, nor our obligations.

It was a pungent query put by our missionary brother, Campbell, in his celebrated speech at Exeter Hall, "May not our unsuccessfulness (comparatively speaking) in China, be the consequence of our unfaithfulness to India?" Let, then, the means of salvation be mul-

tiplied and distributed through British India and the tributary provinces, and an important step will be taken towards advancing the over-land introduction of the gospel into China. The outposts of that empire of darkness are already attacked from our missionary establishments in Canton and Malacca, Singapore and Penang; and the coast has occasionally to endure the running fire of Gutzlaff, Medhurst, and others: but we look at India as the high road to China, and as the way through which the ambassadors of peace will gain an entrance into Peking. Very soon the Chinese emigrant will meet the christian missionary, and hear "words whereby he may be saved:" and hastening back to his native land, will announce to his neighbours and friends, the rapid approach of the messenger of peace.

Mr. Gutzlaff is decidedly of opinion that a great crisis is approaching in the affairs and destiny of China. He observes, "The world has changed considerably since the accession of Taou-kwang to the throne; but China remains stationary. From the present state of the government, the decay of the dynasty, the progressive improvement in other countries, and the inevitable necessity of coming into contact with foreign powers, we may safely say that China is rapidly approaching a great crisis."—Vol. i. p. 368.

We confess that we have some hope for China in the decline of the Tartar dynasty. It is a well established fact, that previous to the Mongolian and Mantchon ascendancy, the Chinese were in the habit of cultivating friendly relations with foreign powers, and of exchanging embassies for their mutual advantage. The restoration of the ancient dynasty might favour the extension of commerce and liberty.

The position of the Chinese empire is favourable to its entire independence, amid the changes and revolutions of modern empires.

It lies between the mighty territories of Russia and Great Britain; either of which could pour forth its armies in sufficient numbers to overrun and subdue it: but each of which is too jealous of its own authority and power to allow the other to aggrandize itself with the celestial empire.

Mr. Gutzlaff justly remarks, "the three greatest empires of the world border in Asia upon each other. Both the Russians and the English are neighbours to the Chinese. Each of the former could crush the unwieldy Chinese fabric; Russia would rule with a rod of iron over slaves; England would consolidate its conquests by an Indian colonial policy; but before either of these two nations would yield to the other, they would exhaust their individual strength. Thus the peaceful Chinese have nothing to fear from abroad; their empire will continue to exist, even during a state of decay, till the mighty hand of God annihilates it."

While its independence is secured by its position, it may be the more easily accessible to influence and improvement. Neither Britain nor Russia were ever so near or so powerful neighbours to the Chinese as they are at present; the influence they are exerting indirectly never so great as now. What the nature and measure of that influence may be, time only will discover. We cannot but

hope that it will be for good, for the advancement of science, of commerce, and of religion. If it only undermines the proud and haughty jealousy of the "son of heaven," and removes the bar of exclusion from all "barbarians," it will do much towards advancing the civilization and happiness of one-third of the human race. In the mean time, the spirit of commercial enterprize may effect much in opening the gates and ports of China to British travellers and residents.

The opium-smuggling, carried on so extensively by British merchants, will, we fear, prove a serious difficulty in the way of negotiation. It occasions needless provocation; it destroys the health and lives of thousands, and still threatens to produce a more desolating effect on the Chinese population than the direst of the epidemics with which they are ever visited.

Humanity, justice, and policy require the interference of the British authorities to terminate this illegal and destructive traffic. Nor will the Chinese view our commercial and benevolent efforts with more favourable regards till they behold us, in good earnest, attempting the annihilation of this accursed practice.

Spontaneous efforts for their evangelization cannot be expected of the Chinese; the movement must be from without. They are too wedded to their ancient systems to seek a voluntary divorce; they are too conceited of their wisdom to suppose that Christians can teach them a better knowledge, and too ignorant of the nature and blessedness of Christianity, voluntarily to desire an acquaintance with its doctrines and its precepts. The gospel must be conveyed to them. The christian world must send forth her devoted sons to preach all "the words of this life" to these perishing millions. The same plan must be pursued as in ancient times; the disciples must "go into all the world and preach the gospel to every creature;" every scriptural means must be put in requisition to promote the conversion of China. The press must be more vigorously and extensively applied. This means is in accordance with the national taste, and is enforced by their popular sage, and will, for a long period, be the most effective instrument of usefulness.

Schools on the interrogative system will be required, in order to rouse the dormant energies of native youth, and to destroy the absurd and unchanging monotony of the scholastic system so prevalent throughout the empire.

The *Sabbath* and the *pulpit* have yet to be introduced and naturalized; the former as the appropriate season, and the latter as the fittest means of general and effective instruction. The Bible, though read by many, has yet to be explained and illustrated by the living voice, and till this is done, success will be comparatively small. The Bible, we may observe too, has to be improved; first versions, however excellent, must necessarily be imperfect. We scarcely think that Mr. Medhurst, in his zeal for a new version, has done justice to the merits of the old; we should greatly prefer, with all its defects, Dr. Morrison's translation to the proposed new translation by Messrs. Medhurst and Gutzlaff. The London Missionary, and British and Foreign Bible Societies have done good service to

the biblical cause, in refusing to sanction the principles of translation adopted by these excellent brethren, and in resolving to effect a complete revision of Morrison's and Marshman's translations, with a view to a new edition of the holy volume.

The London, the American, the Church, and the Dutch Missionary Societies are all engaged, in a greater or less degree, in promoting Christianity in the vicinity of China; but all need to be roused to more vigorous or more direct exertion in behalf of the unhappy idolaters who are perishing by millions annually. The prayer of the whole Church of Christ should be fervently and incessantly offered in behalf of China. The missionaries already there need it; the few converts gathered by the grace of God from their countrymen need it; the scholars, both youthful and adult, that are under missionary instruction, need it; the dying millions of her idolatrous and deluded population need it. "The effectual fervent prayer of a righteous man availeth much;" what would the united and ardent supplications and entreaties of the entire body of the faithful accomplish? Would they not open the gates of China? break down her wall of exclusion? arouse the attention of the natives to their real condition? and induce the loud and importunate cry, "Come over and help us?"

The work before us, and which has occasioned these general observations on China, deserves the attention of such as are desirous of obtaining a copious and accurate account of that colossal empire on the eastern side of the globe. It is more full and comprehensive than Mr. Medhurst's admirable work on the same country, and necessarily so, from the difference of objects which they respectively contemplated. Mr. Gutzlaff's book professes to give a "Display of the Topography, History, Manners, &c. &c. of China," while Mr. Medhurst's confined itself to the "State and Prospects of China, with special Reference to the Spread of the Gospel."—Neither supersedes the other; both illustrate each other. Mr. Medhurst's volume forms a needful and valuable supplement to that of his enterprising missionary brother. We must, however, yield the palm, in respect of literary execution to our English missionary. Mr. Gutzlaff's work bears the mark of haste in its composition. It needs condensation; abridgement in some of its chapters would be an improvement; its scattered sentiments and suggestions respecting the moral condition and prospects of China would tell better if collected and arranged in a distinct chapter. The style of the author is familiar and easy; it is sufficiently perspicuous to prevent any misapprehension of its meaning; but it is not always sufficiently conformed to the laws of English construction to be admired by the critic and the scholar.

The author has done well under his circumstances. English is not his native tongue. Chinese, so different in form and construction, is his adopted language.

It is due in justice also to the author to state, that the work does not appear precisely in the form in which it passed from his hands. The Editor has revised, and, in some cases, abridged it. Of the competency of the Editor for his task, no one can doubt; the sound-

ness of his literary judgment no one can impeach; his taste and elegance in composition are visible in every page of his own writings, but the effect of abridgment and erasures, by the most accomplished critics, may be, in some cases, injurious to a composition as a whole. We give the author the benefit of a doubt with respect to the alterations in his work by the learned Doctor; though it can be very easily imagined that the work has been *really improved* by his revision.

On all the topics connected with the history, government, laws, manners, customs, &c. of the Chinese, full and ample details are given in this copious and yet compendious work. The reader of Mr. Gutzlaff's volumes need consult no other for general information respecting that extraordinary people. His authority has been questioned by some of our contemporaries; but on the various points in which we have compared his statements with those of Messrs. Davis and Medhurst, we have found no discrepancy. He writes strongly on some topics, on which others have written more cautiously; but in many of these he is fully warranted in so doing, having been himself an eye-witness of scenes of which others have only heard.

We are pleased and thankful for what he has done, and for the ardent and impassioned zeal for the spiritual welfare of China, which his volumes and his self-denying labours evince. We may question the prudence of some of his measures in prosecuting the great object on which his heart is set; but who is perfect? and who is there that can fail to admire the energy, and devotedness, and perseverance, which characterizes all his proceedings in behalf of China? When the great "Lord of the Harvest," sends many such labourers into the field as Gutzlaff, and the holy brethren that are associated with him in the great work, then may we hope that the "time," yea, the "set time, to favour" China is come.

CRITICAL NOTICES.

Sermons by the Rev. John C. Miller, A.M., Lincoln College, Oxford, and Curate of Bexley, Kent. 8vo. pp. 472. London: Hamilton, Adams, and Co.

THOUGH an early authorship is in general to be deprecated, there are instances of precocious development which fully justify a deviation from ordinary rule. Ripe fruit is not the less welcome, because, by some rare temperature, it is supplied before the accustomed season. Some of our greatest authors entered on their bright career while yet "the dew of youth" was upon them. Where a mind is ambitious and well cultivated, and more especially where there exists an earnest desire to be useful, it is no matter of surprise if the mighty engine of the press is resorted to in the earlier stages of pastoral service. Though some have lowered themselves in public estimation by the crude efforts of boyish vanity; others, in all the departments of science, literature, and religion, have secured for their youthful productions the grateful homage of an undying reputation.

The author of these Discourses, we have been led to understand, has not yet completed his twenty-fourth year; but we are greatly deceived, if this first effort of his pen will ever occasion a blush to himself or his friends in his more mature years. To find a young clergyman, in the very novitiate of his ministry, and

flushed with the honours of a first class at his university, making such a noble stand for the grand doctrines of the gospel, is, to us, as Protestant Dissenters, truly refreshing.

In our literary labours we have ever felt it to be a peculiar gratification, when we have met with productions from clerical pens which we could conscientiously recommend. And when a young author, like Mr. Miller, breaks forth like a luminary upon our path, in the spirit of the olden time, and divested of all the bitterness of high church pretensions, our gratification rises to a feeling of pure christian delight. *They* mistake the real temper and bearing of evangelical Dissenters, who, judging by their own narrow prejudices, think of them as unfriendly to the devoted peace-loving ministers of the Establishment. We bid them God-speed in their work, and rejoice to hear of every new accession made to their ranks. But we are filled with honest loathing, when we find evangelical clergymen as anxious as their less enlightened brethren, to put forth pretensions to sacerdotal pre-eminence for which neither the doctrine of Scripture, nor the spirit of Protestantism, would afford even the shadow of a pretext. Happily our author seems to have escaped this no common snare of the present age, and our prayer to God is, that he may have grace to abide in that spirit of love which pervades his present compositions, and that the Scotts and Fosters, the Newtons and Cecils, of the Church of England, may be the models of his constant and growing imitation!

The subjects discussed in this volume involve a distinct reference to all the leading peculiarities of the gospel; and, much to the credit of the preacher, there is no keeping back on his part of the saving truth of God's holy word. The bare contents of the volume will show how desirous the author is, in the commencement of his ministry, to set before the minds of his flock the whole counsel of God.

1. The promised coming, 2 Pet. iii. 4. 11. The glorious gospel, 1 Tim. i. 11. 111. God's sovereign grace and man's responsibility, Philip. ii. 12, 13. 1v. The special providence of God, Luke xii. 6, 7. v. Be careful for nothing, Philip. iv. 6. vi. A faithful saying and worthy of all acceptation, 1 Tim. i. 15. vii. It is finished, John xix. 30. viii. Acquaintance with God, Job xxii. 22. ix. The day of small things, Zech. iv. 10. x. Prayer, Job xxi. 15. xi. Christ's banqueting house, and Christ's banner, Song of Solomon ii. 4. xii. Nonconformity to the world, Rom. xii. 2. xiii. Lot's wife, Luke xvii. 32. xiv. The duty of honouring God with our substance, Prov. iii. 9, 10. xv. The Son of man at the right hand of God, Acts vii. 56. xvi. Original sin, Gen. iii. 13. Rom. v. 12. xvii. Justification by faith, Rom. iii. 28. xviii. Same subject. xix. The new creation, 2 Cor. v. 17. xx. The interests of practical morality best secured by the doctrines of grace, Rom. vi. 15.

We shall close our notice with a few extracts, that our author may speak to our readers for himself. His mode of opening a discourse is in general striking. Upon the text 1 Tim. i. 11, he thus enters on his theme.

"The gospel!—'the glorious gospel!'—whence did it come?—Its birth-place was the bosom of God. What its end and aim?—To save a world of souls. Whence does it rescue?—From the fellowship and destinies of hell. Whither does it lead?—Back to its birth-place—to heaven—to God. Who shall date its birth, its 'beginning of days?' When did it not exist? Its good tidings, indeed, first broke upon the sinner's ears, in the very hour that 'sinner' was written in his heart and upon his brow—its beams of hope and promise cheered even the path that led from Eden—it rose as the bright, but solitary star, over a benighted and sin-stricken world. But shall we *thence* date its birth? No—the gospel 'Lamb' 'was fore-ordained,' was 'slain before the foundation of the world.' Shall we then go back to the marvellous hour of angelic creation?—the hour when the first seraph, in adoring and wondering gratitude, cast his crown before the throne, and raised the first note of heaven's unceasing song? No—not only ere 'the morning stars sang together, and all the sons of God shouted for joy' at the birth of our world, but ere a solitary worshipper bowed before the throne of Deity, the gospel was planned, completed, developed, in the purposes and

sight of Him whose ken stretched over the vast futurity of time, ere itself had been summoned into existence."—pp. 24, 25.

The fourth sermon, on the special providence of God, commences in an equally striking manner. Luke xii. 6, 7.

"Where then is *chance*?—disenthroned for ever from the government of the universe and of our world—a king henceforth only in the atheist's monstrous creed. For if there be a humble tenant of that universe, surely it is the 'sparrow that sitteth upon the housetop,' for 'five of them are sold for two farthings'—and yet 'not one of them is forgotten before God'—without Him not one of them falleth to the ground. If there be a trifle in aught that affects the interests and welfare of man, surely it is the hairs of his head—but even they 'are all numbered'—without God not one of them shall perish.

"Brethren, the bounds of God's *creation*, and none other, are the bounds of God's *providence*. His *works* are his *care*. The God that upholdeth the archangel, upholdeth the sparrow, clotheth the lily, and careth for the worm; because the sparrow, the lily, and the worm, no less than the archangel, are the works of His hands. The God who deigned to be minute in *creation* is no less minute in *providence*. Was it not beneath the hand that planted the cedar, to spread the hyssop upon the wall? Then the hyssop upon the wall, no less than the tall cedar, must share his sunshine, and drink in the dew of heaven. Did the hand that made heaven and earth and sea, that planted the 'everlasting hills,' deign to be elaborate and minute in the pencilling of the wild hedge-flower, then must this too share the bounty and providence of the Maker of heaven, and earth, and sea. Did He who gave man a living, an immortal soul, fashion also the hairs of man's head?—these too, then, must His care number. They are His work—therefore without Him not one of them must perish."—pp. 67, 68.

The style of our author may be judged of by these extracts, and his power of arresting the attention of an auditory fully ascertained. We must say, moreover, that the plans of Mr. Miller's discourses are, in general, judicious, simple, and textual; while his doctrine is impressively *evangelical*. But the master quality of these sermons is their close and faithful appeal to the human conscience. The sinner, the formalist, and the hypocrite, are followed into all the labyrinths into which Satan and their own corruptions have dragged them; and the piercing light of divine truth is let in upon their slumbering or petrified consciences.

In some instances our author is a little to ornate in his style; but this is very pardonable in a man of genius at the early age of twenty-four. We recommend attention to this suggestion, but in doing so, beg to assure our readers that our author never sacrifices truth to ornament, and never quits the hallowed ground of Scripture to indulge a classical or poetic taste.

Millennarianism Unscriptural, or a Glance at some of the Consequences of that Theory. London: Crofts. 1838. 12mo. pp. 252.

We have been sadly disappointed in this book; but we hasten to explain ourselves. We sat down to its perusal, indulging in more than our usual malignity against young authors; lynx-eyed to every fault which could be detected, and half determined to make some for a little amusement, if we could not find any that would suit our purpose. We had been so accustomed to bad books, that we could not dream of a good one appearing at this late hour of the day; and as nonsense had been so long intimately connected with all discussions respecting *Millennarianism*, we conceived that the soporific qualities of the system must also in some degree, pervade even those who examined it. But we must assure our readers that we had literally nothing to find fault with in the whole book, and if authors generally should follow the example of this anonymous writer, our occupation as reviewers is gone: we must give up business, or to be serious, as our readers will easily see, that good criticism has but little room to show its acumen, when good books are the subjects of review, we must but take ourselves to some more lucrative employment.

There have been in the history of literature some few volumes which conclude a controversy : who could think of responding to Bentley's Dissertation on Phaleris, and the answer to Boyle ? It would be like disputing with a tornado, or stopping the course of the light. It is the privilege of such volumes to supersede all other attempts ; to annihilate opposition, and bury the whole subject with its advocates and opponents, in one general and entire oblivion. We do not undertake to say that this will be the effect of the work we are now considering ; but we do assert, most unhesitatingly, that if men were more rational and candid, and sought for the truth rather than victory, that result might in this case be expected. A more rational and scriptural work has rarely appeared. The entire opposition of the millennarian hypothesis to the mediatorial economy is most triumphantly proved, and the advocates of that scheme are brought to that point where the defence of their peculiarities can be consistently prosecuted alone by a denial of the authority of the apostle Paul, in his views of the priestly office of the Lord. No student of the controversies of the day should be without this treatise, nor should the treatise be without the author's name. Such a work is not beneath the reputation which its author may already have earned, and if it be the author's first production, it is sufficient to raise him at once to a considerable elevation.

THE EDITOR'S TABLE.

The Practical Works of Richard Baxter, with a Preface, giving some Account of the Author, and of this Edition of his Works : an Essay on his Genius, Works, and Times. With a Portrait. In 4 vols. London : George Virtue.

The Women of England, their Social Duties and Domestic Habits. By Mrs. Ellis. London : Fisher, Son, and Co.

The Protectorate of Oliver Cromwell, and the State of Europe during the early part of the Reign of Louis XIV., illustrated in a Series of Letters between Dr. John Pell, Resident Ambassador with the Swiss Cantons, Sir Samuel Moreland, Sir William Lockhart, Mr. Secretary Thurlow, and other distinguished Men of the Time. Now first published from the Originals. Edited by Robert Vaughan, D.D. With an Introduction on the Character of Cromwell and of his Times. In 2 vols. London : Henry Colburn.

Travels in Town. By the Author of "Random Recollections," "The Great Metropolis," &c. &c. In 2 vols. London : Saunders and Otley.

Light : its Properties and Effects. London : Religious Tract Society.

Brief Memorials of the Rev. Joseph Slatterie, Forty-three Years Pastor of the Congregational Church, assembling in Ebenezer Chapel, Chatham. By the Rev. J. Ely, of Leeds. And a Funeral Sermon by Rev. P. Thomson, A.M. London : Jackson and Walford.

A Biographical Sketch of Thomas Clarkson, M.A., with occasional Brief Strictures on the Misrepresentations of him contained in the Life of Wilberforce ; and a concise Historical Outline of the Abolition of Slavery. By T. Taylor. London : Joseph Rickerby.

Educational Reminiscences. London : Hatchard and Co.

The Student's Manual, designed by Specific Directions to Aid in Forming and Strengthening the Intellectual and Moral Character of the Student. By John Todd. Reprinted from the American Edition. London : Simpkin and Marshall.

Memoir of the late Mrs Ellis, including Notices of Heathen Society. By William Ellis. London : Religious Tract Society.

The Law of Christ respecting Civil Obedience, especially in the Payment of Tribute ; to which is added, Two Addresses on the Voluntary Church Controversy. By John Brown, D.D. Third Edition. 8vo. London : W. Ball.

Socialism, as a Religious Theory, Irrational and Absurd. The First of Three Lectures on Socialism (as propounded by Robert Owen and others) delivered in the Baptist Chapel, South Parade, Leeds. By John Eustace Giles. London : Ward and Co.

Remarks on the Breaking and Eating of Bread and Drinking of Wine, in Remembrance of the Passion of Christ. London: Houlston and Co.

A Commentary on the Acts of the Apostles. By J. Morrison, D.D. London: Ward and Co.

A Brief View of Ecclesiastical History. Dublin: W. Curry, jun. and Co.

The Church Awakened: Report of Special Meetings for the Revival of Religion, held in Surrey Chapel. London: T. Ward and Co.

The Personal Reign of Christ: a Discourse delivered in Brighton, on the 6th of September, 1837. By O. T. Dobbin, M.A. Second Edition. London: J. Dinnis.

Home, or the Months. A Poem for Domestic Life. By J. Plager. London: Ward and Co.

The "Axe at the Root," or no Coercion. By Vox Clamantis. London: Jackson and Walford.

Observations on the Foundation of Morals. By Eugenius. London: Longman and Co.

Cornelius the Centurion: or Meditations on the Tenth Chapter of Acts. From the German of F. A. Krummacher, D.D. London: H. Washbourne.

The Folded Lambs. Memorials of three Children of the late Rev. Enoch Crook, of Battersea. Edited by T. Broad. London: Ward and Co.

Female Excellence: or, Hints to Daughters from their leaving Service to their Settlement in Life. By a Mother. London: Religious Tract Society.

The Mystery of Godliness. A Discourse delivered at Howard Chapel, Bedford, Dec. 9, 1838. By W. Alliot, London: Jackson and Walford.

The Land of Promise: being an Authentic and Impartial History of the Rise and Progress of the New British Province of South Australia, with particular Descriptions and Proofs of its Superiority to all other British Colonies. By One who is going. London: Smith, Elder, and Co.

LITERARY INTELLIGENCE.

WORKS IN THE PRESS, OR IN PROGRESS.

The Rev. William Steven, M.A., of the National Scottish Church at Rotterdam, (Author of the History of the British Churches in the Netherlands,) has in the press a *Third* edition of his Pamphlet, entitled, "A Brief View of the Dutch Ecclesiastical Establishment; showing the past and present organization of its several Judicatories: with an Appendix, containing the General Regulations for the Government of the Reformed Church in the Netherlands; the Acts of that Church affecting the British Presbyterian Congregations in Holland; and other important papers."

Mr. Steven will shortly publish a "History of the Reformed Church in the Netherlands, from the Year 1816, to the present Time; embracing a Detailed Account of the Proceedings in the case of the Separatists from that Establishment. With an Appendix, consisting of Public Documents." In one volume, small 8vo.

In the press, Solomon's Song of Songs. A new Translation. Dedicated, without Permission, to Dr. J. Pye Smith.

Memoirs on the Ruins of Babylon. By the late Claudius James Rich, Esq., the Hon. East India Company's Resident at Bagdad. A new Edition, with an Introduction and Notes. To which is added, a Journal of his Tour to Persepolis. The whole illustrated by numerous Engravings from the original Drawings, and of Inscriptions from the Ruins of Persepolis, &c. &c. (Will be ready early in January.)

The Convalescent. Twelve Letters on Recovering from Sickness. By Mrs. Gilbert, Author of "Hymns for Infant Minds," &c. &c.

TRANSACTIONS OF THE CONGREGATIONAL CHURCHES, AT HOME AND ABROAD.

PROCEEDINGS ON BEHALF OF THE IMPRISONED INDEPENDENTS IN CARMARTHEN GAOL.

It has never been our duty to record a more wanton instance of clerical oppression than has recently occurred in the conduct of the Rev. Ebenezer Morris, Vicar of Llanelly, in the county of Carmarthen, who has cited before the Ecclesiastical Court of the diocese of St. David's, Mr. JOHN JAMES, lately a churchwarden of the said parish, "for that he, the said John James, had, during the time of his said office, absented himself from the church of the said parish on divers Sundays." Mr. James pleaded ignorance before the Ecclesiastical Court, and was admonished, but a demand being made for a sum of nearly £20, as costs for the said suit, and he refusing to pay, he was dragged from his family and imprisoned in the common gaol of the county.

On hearing of this gratuitous and vindictive proceeding, for which neither the plea of necessity or usage could be urged, the Committee of the Congregational Union of England and Wales resolved to address a memorial to the Right Honourable Lord John Russell, her Majesty's Secretary of State for the Home Department, as follows :

To the Right Honourable Lord John Russell, her Majesty's Principal Secretary of State for the Home Department, &c. &c.

May it please your Lordship,

The following Memorial of the Committee of the Congregational Union of England and Wales, respectfully sheweth :—

That your memorialists entreat your lordship to cause immediate inquiries to be made into the case of John James, of Llanelly, now imprisoned in Carmarthen Jail, as hereinafter set forth; and in the result to afford whatever redress, within your lordship's power, equity may seem to demand.

John James, a member and deacon of a congregational church at Llanelly, was elected churchwarden for that parish. This office he accepted, well knowing the long-established custom of his parish, that the attendance at church of a warden, known to be a Dissenter, would be dispensed with; though it seems to be alleged such attendance can be enforced by canon law. For his absence from church, however, during his term of office, at the suit of the vicar of the parish, proceedings against him were instituted in the ecclesiastical courts. He was admonished and dismissed, subject to the payment of costs. Those costs neither his spirit as a man, nor his conscience as a Christian, would permit him to pay. For non-payment he is now a prisoner in Carmarthen Jail.

Your memorialists acknowledge themselves uncertain whether it falls within the jurisdiction of your lordship's office to afford any, or what relief, in the case now submitted; but they are quite sure that any power or influence possessed by your lordship, will be always promptly employed to prevent or to redress proceedings of which it is doubtful whether the impolicy or the injustice be the greater.

But were your memorialists fully certain that the high office so worthily filled by your lordship, invests you with no power, even of inquiry into the facts of the case alleged, they would not at all the less on that account hasten to present to your lordship an earnest appeal upon it. Through the whole course of your public life, before you attained office, and since you have held power, your lordship has evidently selected the advocacy of religious liberty as an honourable distinction of your career. The confidence and gratitude of Protestant Dissenters bear testimony to the value and success of your lordship's efforts in this sacred cause, and will ever be evinced by their resort to your lordship for sympathy and

aid whenever they seek redress of hardship endured for conscience sake, or the repeal of laws which enable one Englishman to persecute another for difference of religious faith and worship.

Your lordship may express surprise at this most unusual prosecution, and inquire how it may be accounted for. The churchwarden of Llanelly, at the last election for the county of Carmarthen, voted in favour of the liberal candidate. Here is a case to be pondered by your lordship, as a lover of your country, and a guide of her councils. It furnishes one instance, capable of being made tangible and public, of what has been of late undergone in many thousands of cases, of similar spirit and effect, throughout this land, by parishioners, tenants, tradesmen, for the support given by their votes to your lordship's administration, and to the liberal principles on which it is conducted. Generally they are but private relations that are violated in this extensive persecution of those who exercise their franchise in support of whatever is liberal in religion and politics, and therefore the wrongs inflicted do not admit of detection, exposure, redress. In this instance, happily, laws and courts have been employed as the instruments of oppression, which as much need to be reformed or abolished, as the spirit which has availed itself of their instrumentality, requires to be exhibited and rebuked. Dissenters may find the Vicar of Llanelly more their friend than the churchwarden.

Your lordship will at once see, that to say this transaction affords an intimation of the importance of an early and satisfactory settlement of the question of Church-rates, and of all points connected with it, in the parochial administration of this country, would be to offer a most partial, incomplete interpretation of its real import; for though the affair be thought trivial, it is not therefore the less instructive. It will indicate to your lordship's far-seeing mind what some, it may be many, men are prepared to inflict for the enforcement of taxation in support of a religion not approved by those on whom the impost is levied, and what other men, perhaps not a few, are prepared to endure in resisting it. There may be, your lordship, in the ecclesiastical polity of our country, principles involved, which they who are resolved in practice to enforce, must arm themselves with weapons long unused. No greater honour and blessing could possibly attend your lordship's administration, than that by gradually removing causes of discord, by carefully revising the canon as well as the statute law of England, by cautiously applying to all matters of religion the principles of a just EQUALITY—your lordship and your noble colleagues might earn the enviable renown of guiding the struggles of the age through a course of gradual and safe melioration, to that result sure to arrive at length, whether at an earlier or more remote period—whether by a progress more stormy or more calm, in which Governments will deal equally with subjects of all religious persuasions.

Signed on behalf of the Committee of the Congregational Union of England and Wales, by their direction,

BENJAMIN HANBURY, Treasurer.

JOHN BLACKBURN,

W. S. PALMER,

JOSEPH WONTNER,

ALGERNON WELLS,

} Secretaries.

Congregational Library, 7th December, 1838.

To this Memorial, the following reply was received:—

Whitehall, 13th December, 1838.

SIR,—I am directed by Lord John Russell to acknowledge the receipt of your letter of the 7th instant, forwarding a Memorial from the Committee of the Congregational Union of England and Wales, relative to the case of John James, a prisoner confined in Carmarthen Jail, for non-payment of costs in an Ecclesiastical suit; and I am to inform you that the Secretary of State has no jurisdiction whatever to interfere with the process of Ecclesiastical Courts, and no means of granting relief in the case represented in the Memorial.

Lord John Russell can only regret, therefore, that he is unable to afford any assistance to the Memorialists.

I am, Sir,

To the Rev. J. Blackburn.

Your obedient Servant,

S. M. PHILIPS.

While this Memorial was yet before Lord Russell, intelligence of a second suit in the same court, promoted by the same clergyman, against Mr. David Jones, of Llanon, for a similar imputed offence, has been prosecuted, and he also imured in the same prison for the refusal of costs.

These proceedings have awoken a general sympathy. A Deputation from the Committee of Dissenting Deputies have had an interview with Lord Melbourne on the subject; and it is highly probable that the proceedings may yet be brought before a civil tribunal. The Board of Baptist Ministers, and the Committee of the Baptist Union have published some spirited Resolutions, which we regret our inability to insert. There is one sentiment, however, which they express, in which we are compelled to concur, "that it is exceedingly undesirable for Dissenters, under any circumstances whatever, to accept the office of Churchwarden."

RESOLUTION OF THE COMMITTEE OF THE BLACKBURN ACADEMY.

At a meeting of the Committee and friends of the Blackburn Independent Academy, held in the vestry of Grosvenor Street Chapel, Manchester, on the 20th of December, 1838, the following resolution, introduced and proposed by the Rev. Dr. Raffles, Secretary, and the Rev. R. Fletcher, was coincided in with cordial unanimity, *without vote*, and in silence:

"That this Committee cannot separate without giving expression to the sense they entertain of the loss which, not the Blackburn Academy alone, but the church of Christ in general, has sustained by the lamented death of the late Rev. Dr. M^r All. Eminently qualified as a scholar and a divine, by his profound learning and his powerful eloquence, to be the guardian and advocate of such an institution, he never failed on all occasions to testify his anxious concern for its prosperity. The Committee deeply feel and unfeignedly deplore the loss of his judicious counsels and most efficient advocacy: and while they themselves bow with humble submission to that mysterious providence by which he has been so early removed from the scenes of his extensive usefulness, they desire to tender to his bereaved family and mourning church, the assurance of their unfeigned sympathy."

OPENING OF A NEW CHAPEL, AND ORDINATION AT KING'S LYNN, NORFOLK.

The occasional secessions of dissenting ministers from the ranks of nonconformity, and their submission to re-ordination in the established church, have been hailed, in certain quarters, as a fact of evil omen to us, but of great promise to the Establishment. We wish to respect the conscientious convictions of every man, and to honour those who have courage to obey those which have resulted from impartial inquiry, scriptural investigation, and earnest prayer. We wish it, however, to be understood, that the joy which the adherence of these gentlemen to the episcopal church has occasioned, is far greater than the sorrow which their conformity has excited amongst their former associates. Indeed, we hesitate not to record our conviction, that in the majority of instances of conformity which have occurred, our churches have been disburthened of individuals who, like an *incubus*, repressed their energies, and often threatened their existence. Having made these general statements, we invite the attention of our readers to the following narrative, which has been addressed to us by a respectable correspondent.

"The circumstances which attended the Rev. Wm. Snell's resignation of the pastoral care of the Independent church in the borough of King's Lynn, in December, 1837, deserve some record in your valuable journal, connected as it is with the history and prosperity of the Congregational churches in this kingdom.

"That Rev. Gentleman's partiality to the national church, as "established by law," had long been observed, and spoken of by many members of his church and congregation; it was, therefore, no matter of surprise to them that he should declare it to be his intention to terminate his nonconformist ministrations with the closing year, nor that he should subsequently take orders in that church, and become a *curate* in the very same parish in which he had for *ten years* laboured as a Protestant Dissenting Minister.

"Immediately after Mr. Snell's resignation, application was made to the venerable Treasurer of Highbury College, T. Wilson, Esq. (who is a Trustee of the chapel) to introduce a supply from that Institution, and in January, 1838, the Rev. Robert Hamilton was sent from the College, whose preaching, notwithstanding the inclemency of the weather, occasioned an evident increase in the congregation, and so much satisfaction was evinced amongst its members, that the result was a unanimous call from the church, which invitation, after mature deliberation, Mr. H. accepted, and commenced his stated labours in April last.

"The propriety of erecting a new chapel (the old one being a dilapidated and uncomfortable building) had during the previous year been frequently discussed, but the gradual decrease in the congregation by no means warranted such an undertaking; the change, therefore, which was observed in the attendance under the ministry of Mr. Hamilton, coupled with the wide field for usefulness which the increased population of a large sea-port presented to a young and laborious minister of the gospel, could not fail to demand the renewed and serious attention of the church and congregation. A meeting was therefore called, the question decided that a new place of worship should be erected, and a committee was appointed to direct the business. An estate adjacent to the old chapel being at this particular juncture offered for sale, it was immediately purchased by the trustees, and preparations made for the commencement of the undertaking.

"On May 10, 1838, the foundation stone was laid by the Rev. R. Hamilton, who, after an introductory service in the chapel, proceeded, accompanied by the deacons and congregation, to deposit the stone, (in which was enclosed a document, stating the circumstances which led to the change of site, and other particulars,) and afterwards delivered an excellent address to a large and attentive audience.

"On Wednesday, Oct. 17, the chapel was opened for public worship; the Rev. R. Fairbrother, of Dereham, commenced the series of interesting services, by an appropriate dedicatory prayer, and sermons were delivered, in the morning by the Rev. J. Alexander of Norwich, and in the evening by the Rev. J. Jefferson of Stoke Newington.

"On the following morning the Rev. Robert Hamilton was publicly recognised as pastor over the church and congregation; the Rev. — Edwards, of Long Sutton, commenced the service by reading the Scriptures and prayer: the Rev. J. Ely, of Leeds, delivered the introductory discourse from the words, "Hear the church," &c.; Mr. W. Monement (one of the deacons) on the part of the Church, stated the circumstances which had induced them to request Mr. Hamilton to settle amongst them, after which the Rev. R. Fairbrother asked the usual questions, and received a "good confession of faith" before many witnesses; Rev. J. Tippetts, of Gravesend, offered the ordination prayer, accompanied by the imposition of hands; and the Rev. J. Jefferson delivered an earnest, scriptural, and affectionate charge, from Rom. i. 1, "Separated unto the Gospel of God."

"In the evening the Rev. J. Ely preached to the people. The whole of the services were well attended, those in the evenings being crowded. The Rev. Messrs. Creak, Bewley, Blackett, Holmes, Martin, and Poile (Baptist) were present, some of whom took part in the different services. The collections amounted to £101. and through the exertions of several members of the congregation, the additional sum of £80. was added to that amount, as the produce of *private collecting books* during the erection of the chapel.

"The comfortable style in which it is fitted up, renders it an attractive place of worship, and but few towns can boast of an edifice which is at once so substantial and commodious, so neat and elegant: it will accommodate between 800 and 900 persons, the dimensions being 47 feet by 67."

OPENING OF HOPE CHAPEL, SALFORD.

This neat and commodious chapel, situate in Liverpool Street, Salford, and the first of a series of chapels which the Associated Congregational Churches of Manchester and Salford have proposed to erect, was opened for public worship on Wednesday, December 5th.

The Rev. R. Fletcher, of Grosvenor Street Chapel, Manchester, opened the services with singing and prayer; after which the Rev. Dr. Raffles, of Liverpool, preached from 2 Cor. iv. 5. "For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." The Doctor remarked, that ministers were not at liberty to choose either the matter or the manner of their preaching; both were specified in the New Testament, and exemplified in the preaching of the Apostles. He enlarged with great power and eloquence, denouncing with peculiar solemnity the minister who derogates from the divinity of our Saviour, or, admitting his divinity, neutralizes the truth by mixing with it vain speculations, or exhibits himself in the place of the gospel. The concluding remarks, contrasting the former economy with the present, excited great interest. The Rev. Mr. Griffin, pastor of the Baptist church, Manchester, concluded with prayer.

The evening services were opened by the Rev. John Birt, Manchester; and the Rev. James Parsons, of York, preached from Psalm lxxxvii. 3. "Glorious things are spoken of thee, O city of God." The preacher gave a succinct and interesting history of all that renders that sacred spot dear to the memory of the people of God, and admirably prepared the minds of the audience for the sequel of his discourse on those events which introduced the present dispensation, under which our faith is led to anticipate the New Jerusalem, which is above. The Rev. Mr. Gwyther, of Hulme, concluded with prayer.

The collection after the morning service was £61. 4s. 4d., and after the evening, £61. 11s.; together, £122, 15s.

In the afternoon about eighty gentlemen, ministers and influential members, from neighbouring churches, sat down to an excellent dinner in the school-room under the chapel; and the interim between the morning and evening service was spent in the most gratifying manner; indeed there was but one circumstance to abate the pleasure of the meeting; both the highly-gifted gentlemen whose services had been secured for the day were unable to be present with their brethren and friends in consequence of prior engagements. James Carlton, Esq. presided, and James H. Hulme, Esq. acted as Deputy Chairman. The Rev. R. Fletcher, Nolan, and other gentlemen addressed the company in the course of the afternoon.

The death of the late Dr. M'All, so much beloved and lamented, was frequently referred to, and the destitute state of the church over which he presided, and that of several others in that town, at the present time without pastors, formed the subject of a long conversation; and it was matter of sincere thankfulness to observe the harmony that pervaded the whole body, the warm sympathy expressed and evidently felt on account of the events which have lately spread a cloud over the interests of our denomination in this district. The most sanguine hopes, however, were cherished by the meeting that the cloud was passing away. The union that exists between the churches—the spirit of prayer that has been excited by the visitations of God, filled the minds of the meeting with confidence and joy.*

* This refers to a special prayer-meeting, held first by all the pastors and deacons, and afterwards of the church members by the associated churches. A second service of the same kind was to be held at the close of the past year.

In the course of the afternoon £95. was subscribed in liquidation of the cost of erection, and the enlargement and erection of other chapels in town were contemplated.

The day was remarkably fine, and the attendance large and respectable. We are happy to learn that upwards of forty members, including two of the deacons of the church, assembled at the first Congregational Chapel, Salford, intend, in the best spirit, to retire from their present fellowship, and to identify themselves with the new chapel, and that they have the prospect of an early settlement.

OPENING OF A NEW INDEPENDENT CHAPEL, IN BROTHERTON, YORKSHIRE.

On the 15th of June last, a new chapel was opened in the village of Brotherton, near Ferry Bridge, on which occasion sermons were preached by the Rev. W. Eccles, of Hopton; the Rev. J. H. Cooke, of Gomersall; and the Rev. John Ely, of Leeds; and on the following Sabbath, by the Rev. S. M'All, of Doncaster, and the pastor, the Rev. D. Senior. The amount collected at the several services was upwards of £50.

This interesting cause originated in the zealous and laudable efforts of the lamented and excellent William Clapham, Esq. and his surviving brother, John Clapham, Esq. of Leeds. In the year 1801, they visited Brotherton and the neighbouring village of Fairburn, and preached the Gospel to the benighted inhabitants; and some of the ministers of the West Riding encouraged them, by their co-operation in this labour of love. In this way these villages were supplied for many years. In 1830, application was made to the West Riding Home Missionary Society for assistance, which was generously and promptly afforded. A small and inconvenient house was taken in Brotherton at a small annual rent, and the Rev. D. Senior, of Rotherham College, became the pastor of the little flock assembling there. A larger place was soon required, and an attempt was made to obtain funds for building a chapel, but it was unsuccessful. In the year 1836, a deputation from the Home Missionary Society visited Brotherton, and recommended the pastor and his flock to make a second attempt to provide suitable and adequate accommodation. They did so, and succeeded so far as to justify the determination to erect a place of worship. An eligible and central piece of land was purchased, and on the 27th of August, 1837, the foundation stone was laid by John Clapham, Esq. The building is a gothic structure, of much neatness and beauty, capable of seating 300 persons. The plans, working drawings, and other important professional assistance, were gratuitously furnished by J. P. Pritchett, Esq. architect, of York. The cost, including £150. the price of the land, has been about £700, of which sum nearly half has been collected. The claims of the poor saints at Brotherton, upon the christian benevolence of the disciples of Jesus, are urgent and powerful; and donations will be thankfully received by P. Willans, Esq. Leeds; J. P. Clapham, Esq. Burley Hall; and by the Rev. D. Senior, Brotherton.

ENLARGEMENT OF THE INDEPENDENT CHAPEL, ROCHFORD, ESSEX.

It is with much pleasure that we insert another instance of the steady progress of the cause of God, in connexion with our body in the County of Essex.

The origin of the church at Rochford is unknown to us, but it was formed anterior to 1734, as in June of that year the Rev. James Smith was ordained pastor over it, and the Confession of Faith which he delivered was published.

The chapel was built in 1741. for the ministry of the Rev. John Tailor, a student from Dr. Doddridge's Academy, who continued with the people till 1748, when he removed to Stowmarket. The ministers who have succeeded in the pastorate are the Rev. Nathaniel Spurgeon, 1750; Samuel Andrews, 1768; James Davidson, 1805; E. H. May, 1814; G. D. Mudie, G. Harris, and the present pastor, E. Temple, in 1835.

Since that period, the church and congregation have progressively increased beyond the capacity of the original edifice to contain them. A very considerable enlargement, at the cost of £600. having been made, the chapel was re-opened for divine service on Wednesday, November 28, 1838, when three sermons were

preached; that in the morning by the Rev. Alexander Fletcher of Finsbury Chapel, London, from Haggai ii. 9; that in the afternoon by the Rev. Robert Burls of Maldon, from Acts ii. 37; and that in the evening, by the Rev. Edward Parsons of Bow, from 1 Cor. x. 33. The ground on which the enlargement is carried out, was the gift of Miss Lambeth, daughter-in-law of the Rev. Alexander Fletcher. Towards the expenses incurred by the enlargement, £350. were raised previously to the day of re-opening. The amount of collections and extra contributions during the day was £107., leaving only £143. to be provided for.

ANSWERS TO CORRESPONDENTS, &c.

Favours have been received from the Rev. Drs. J. P. Smith—Henderson—Halley—Murch—Fletcher, and Matheson—Rev. Messrs. G. Taylor—Robert Ashton—J. Mirams—J. Jefferson—S. Dalton—James Spong—C. Gilbert—E. Temple—Edward Jukes—J. B. Shenston—J. Belsher.

Also from William Stroud, Esq. M. D.—Messrs. J. G. Wigg, jun.—R. Law—W. Hone—J. Wontner—G. Bennet—D. B. Hayward—E. G.

The Editor has been exceedingly annoyed on discovering several most important errors into which he had fallen, in the calculations which are contained in the Summary of the Ecclesiastical Statistics of London, inserted in the last Magazine. He has therefore had a corrected half sheet printed, to accompany the present number, and he begs to direct the attention of his readers to it, that in the binding of the volume, the cancelled half sheet may be destroyed, and the corrected one inserted in its place.

“May a reader of your Magazine, Mr. Editor, express his hope that your correspondent M. F. has not forgotten his promise to endeavour to explain the difficulties in the history of David’s Introduction to Saul? He seems to have been at considerable pains to make those difficulties out to be very great. Ought a friend of the Bible to stop there, or are the difficulties he has stated too great for him to cope with? I should not ask the question, Mr. Editor, if I did not suspect, from the time that has elapsed, M. F.’s mind on the subject has altered, since he gave the promise; and if I did not feel that in such a matter no personal considerations should prevent his stating what he thinks will serve the interests of both.—G.”

“W. S. is happy to state that any doubt which he may have formerly entertained concerning J. C.’s entire recognition of the divine authority of Scripture is completely removed by that gentleman’s explicit and satisfactory declaration on the subject. He is still, however, of opinion that some ground was furnished for such a doubt by the general style of J. C.’s previous remarks; which, although otherwise meritorious, were in this respect ambiguous, and defective. See Cong. Mag. for 1838, p. 342. He has since observed,—“that a belief in the plenary inspiration of the Scriptures is by no means incompatible with the use of *collateral* arguments, especially when those arguments are based on the same premises which an opponent would wish to occupy. J. C. might have roundly asserted that ‘all Scripture is given by inspiration of God,’ and so have ended the discussion; but, by asserting that that portion *used for devotional purposes* was also historically correct, he conceived that he *rather strengthened* than weakened his argument.”—See Cong. Mag. for 1838, p. 785. Such, doubtless, was his intention; but, in the execution of it he unfortunately neither adduced the principle of inspiration, nor supplied any other effective evidence. To say that an inspired psalm, although given for devotional purposes, *could not* be historically incorrect, would be appropriate and sufficient; but to say that an historical event mentioned in such a psalm was “well known” at the time, would be begging the question; and to say that the psalm quoted on this occasion (Psalm 136) was “penned when the event took place,” would be untrue. While retracting with pleasure a doubt which he expressed with reluctance, W. S. respectfully recommends, with a view to prevent ambiguity and mistake, that, in future, collateral arguments for the truth of the Scriptures may always be accompanied by a distinct acknowledgment of the superior and infallible claims of their divine authority.—*London, December, 1838.*”